HOLY QURAN

TRANSLATION AND COMMENTARY

Tafsir-ul Quran

MAULANA ABDUL MAJID DARYABADI

INTRODUCTION BY

S. ABUL HASAN ALI NADWI

Vol. IV

TAFSIR - UL - QUR'AN

(VOL. IV)

Translation and Commentary of the

HOLY QUR'AN

BY

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Publisher's Note

The Academy deems it a great favour of the Almighty Allah to have enabled it to publish this commentary on the Holy Qur'ān which would have not been possible for it, without the Mercy and Blessings from the Lord. If the readers find any printing error in any volume, which might have crept in inadverently, they may kindly bring it to the notice of the Academy for correction in the next edition.

The footnotes in all the earlier volumes began and ended with a part (*Pāra*) of the Holy Qur'ān. As, however, the third volume was terminated with the *Sūrah Fātir*, a portion of *Sūrah Yāsīn* which is included in Part XXII, had to be brought into this volume. Consequently the footnotes begin with the *Sūrah Yāsīn* and continue into Part XXIII. In subsequent parts the usual practice of giving the footnotes by Quranic *Pāras* has been followed. Care has been taken to correct the references to the footnotes of Part XXIII wherever they are cited subsequently.

Academy of Islamic Research and Publications

SYSTEM OF TRANSLITERATION

The system of transliteration adopted in this work is given below :

ا a	ظ z
ء '	ع ' ('as = عَ, 'u = عُ, 'i = عِ)
ب b	غ gh
ت t	ف f
ث th	ق q
ج j	ك k
ح ḥ	ل l
خ kh	م m
د d	ن n
ذ z	ه h
ر r	و u (as vowel)
ز z	و w (as consonant)
س s	ى i (as vowel)
ش sh	ى y (as consonant)
ص s	ٌ un
ض ḍh	ً an (above the line)
ط ṭ	ٍ in (below the line)

ABBREVIATIONS

(1) BOOKS OF THE BIBLE

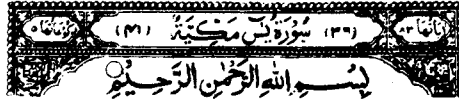
Ac.	=	Acts of the Apostles.
Am.	=	Amos.
1. Ch.	=	The First Book of the Chronicles.
2. Ch.	=	The Second Book of the Chronicles.
Col.	=	Paul's Epistle to Colossians.
1. Cor.	=	Paul's First Epistle to the Corinthians.
2. Cor.	=	Paul's Second Epistle to the Corinthians.
Dn.	=	The Book of Daniel.
Dt.	=	Deuteronomy : The Fifth Book of Moses.
Ex.	=	Exodus : The Second Book of Moses.
Ez.	=	Ezra.
Ezek.	=	The Book of the Prophet Ezekiel.
1. Jn.	=	The First Epistle General of John.
2. Jn.	=	The Second Epistle of John.
Ga.	=	Paul's Epistle to the Galatians.
Ge.	=	Genesis : The First Book of Moses.
He.	=	Paul's Epistle to the Hebrews.
Ho.	=	Hosea.
Is.	=	Isaiah.
Ja.	=	The General Epistle of James.
Je.	=	The Book of Jeremiah.
Jn.	=	Gospel according to St. John.
Jo.	=	Joel.
Job.	=	The Book of Job.
Jon.	=	The Book of Jonah.
Josh.	=	The Book of Joshua.
Judg.	=	The Book Judges.
1. Ki	=	The First Book of the Kings.
2. Ki.	=	The Second Book of the Kings.
La.	=	The Lamentations of Jeremiah.
Le.	=	Leviticus : The Third Book of Moses.
Lk.	=	Gospel according to St. Luke.

Mk.	=	Gospel according to St. Mark.
Mt.	=	Gospel according to St. Matthew.
Na.	=	Nahum.
Ne.	=	The Book of Nehemiah.
Nu.	=	Numbers : The Fourth Book of Moses.
1. Pe.	=	The First Epistle General of Peter.
2. Pe.	=	The Second Epistle General of Peter.
Ph.	=	Paul's Epistle to Philippians.
Pr.	=	The Proverbs.
Ps.	=	The Book of Psalms.
Re.	=	The Revelation of St. John.
Ro.	=	Paul's Epistle to the Romans.
1. Sa.	=	The First Book of Samuel.
2. Sa.	=	The Second Book of Samuel.
So.	=	The Song of Solomon.
1. Thes	=	Paul's First Epistle to Thessalonians.
2. Thes.	=	Paul's Second Epistle to Thessalonians.
1. Ti	=	Paul's First Epistle to Timothy.
2. Ti	=	Paul's Second Epistle to Timothy.
Tt.	=	Paul's Epistle to Titus.
Ze.	=	Zechariah.

(2) GENERAL

AAM.	=	Abul ‘Alā Maudūdī, Urdu translator and commentator of the Holy Qur‘ān.
"Ant".	=	Josephus' ‘Antiquities of the Jews.' (Routledge, London).
Aq.	=	Shāh ‘Abdul Qādir Dehlavī (D. 1241 A.H./1826 CE). Urdu translator and commentator of the Holy Qur'ān.
ASB.	=	Asad's English Translation of Sahih al-Bukhārī.
AV.	=	Authorised Version of the Bible.
AYA.	=	‘Abdullah Yūsuf ‘Alī. English translator and commentator of the Holy Qur'ān.
Bdh.	=	Nāsir-ud-din ‘Abdullah Baidhāvī (D. 685 A.H./1282 C. E.) Commentator of the Holy Qur'ān.
BK.	=	‘Book of Knowledge,' 4 Vols. (Educational Book Co., London).
CD.	=	Pallen and Wynne's ‘New Catholic Dictionary.' (New York).
CE.	=	McDannall's ‘Concise Encyclopaedia', 8 Vols. (New York).
C. E.	=	Christian Era.
D.B.	=	Hastings' ‘Dictionary of the Bible,' 5 Vols. (Clark, London).
DCA.	=	Smith and Cheetham's ‘Dictionary of Christian Antiquities,' 2 Vols. (Murry, London).

DCG.	=	Hasting's Dictionary of Christ and the Gospels, 2 Vols
DV.	=	Douay Version of the Bible.
EBi.	=	Cheyne and Black's 'Encyclopedia Biblica,' 4 Vols, (Black, London).
EBr.	=	'Encyclopedia Britannica,' 29 Vols. 11th Edition. (London). 'Encyclopedia Britannica,' 24 Vols. 14th Edition (London and New York). Where no edition is specified, the reference is to 14th Edition.
EI.	=	Houtsma and Wensink's 'Encyclopedia of Islam,' 5 Vols. (Luzac, London).
EMK.	=	Hammerton's 'Encyclopedia of Modern Knowledge,' 5 Vols. (Waverly, New York).
ERE.	=	Hastings' 'Encyclopedia of Religion and Ethics,' 13 Vols. (Clark, London).
ESS.	=	Seligman's 'Encyclopedia of the Social Science,' 15 Vols. (Macmillan, London).
ET.	=	Cohen's 'Everyman's Talmud,' (Dent, London).
FWN.	=	Frazer's 'Worship of Nature,' 2 Vols. (Macmillan, London).
GB.	=	Ragg's 'The Gospel of Barnabas', (Oxford).
GRE.	=	Gibbon's 'Decline and Fall of the Roman Empire,' 7 Vols. (Methuen, London).
HHW.	=	'Historians' History of the World,' 25 Vols. (*The Times*, London).
HJ	=	*The Hibbert Journal.* (Constable: London).
IA.	=	Hadhrath 'Abdullah Ibn-i-'Abbās. (D. 68 A.H./688 C.E.) (A companion and cousin of the Prophet).
IQ.	=	Ibn-i-Qutaiba. (D. 276 AH/890 C. E) Author of 'Arabic Glossary of the Holy Qur'ān.'
JE.	=	'The Jewish Encyclopedia,' 12 Vols. (Funk and Wagnalls, New York).
LL.	=	Lane's 'Arabic-English Lexicon,' 8 Vols. (Williams and Norgate, London).
LSK.	=	Lane and Lane-Poole's 'Selections from the Kuran.' (Trubner, London).
M.A.	=	Mawlānā Mohammad 'Alī: (D. 1349 A.H./1931 C.E.) Indian Muslim leader. (Not to be confused with his namesake of Lahore and a translator of the Qur'ān). The references are to his unpublished work, 'Islām: The Kingdom of God' (since published as 'My Life—A Fragment' by Sh. M. Ashraf, Lahore).

NSBD.	=	A New Standard Bible Dictionary (Funk & Wagnalls Co., New York).
NSD.	=	'New Standard Dictionary of the English Language,' 4 Vols. (Funk and Wagnalls, New York).
NT.	=	The New Testament.
OT.	=	The Old Testament.
PC.	=	Tylor's Primitive Culture,' 2 Vols. (Murray, London).
Rgh.	=	Al-Rāghib al-Asfahānī, Husain b. Muhammad, Al-Mufradāt fi Gharīb-il-Qur'ān.
RV.	=	Revised Version of thc Bible.
RZ.	=	Imām Fakhruddīn Rāzī (D 659 A.H./1209 C.E.). Well-known commentator of Holy Qur'ān.
SOED.	=	'Shorter Oxford English Dictionary,' 2 Vols (Oxford).
SPD.	=	Sale's 'Preliminary Discourse to the Translation of the Korān,' prefixed as Introduction to Wherry's 'Commentary on the Kuran,' 4 Vols. (Trubner, London).
Th.	=	Maulānā Ashraf 'Alī Thānavī (B. 1280 A.H./1864 C. E.). Urdu translator and commentator of the Holy Qur'ān.
UHW.	=	Hammerton's 'Universal History of the World,, 8 Vols. (New York).
VJE.	=	Vallentine's 'One Volume Jewish Encyclopedia.' (London).
WGAL.	=	Wright's 'Grammar of the Arabic Language,' 2 Vols. (Cambridge).
Zm.	=	Jār-ul-lāh Zamakhsharī (D. 538 A.H./1144 C. E.) Commentator of the Holy Qur'ān.

يٰسٓ ﴿١﴾ وَالْقُرْاٰنِ الْحَكِيْمِ ﴿٢﴾ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿٣﴾ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤﴾ تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ﴿٥﴾ لِتُنْذِرَ قَوْمًا
مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿٧﴾ اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا
فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ﴿٨﴾ وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ
لَا يُبْصِرُوْنَ ﴿٩﴾ وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ﴿١٠﴾ اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ

Sūrah Yā-sīn

Ya-Sin.[1] XXXVI

(Makkan, 5 Sections and 83 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (يسين) Yā-Sīn.
2. (والقران الحكيم) By the Qur'ān full of wisdom,
3. (انك . . . المرسلين) verily thou art of the sent ones,[2]
4. (على . . . مستقيم) upon the straight path.[3]
5. (تنزيل . . الرحيم) *This is* a revelation of the Mighty, the Merciful,
6. (لتنذر . . . غفلون) that thou mayest warn[4] a people whose fathers were not warned,[5] so they are neglectful.[6]
7. (لقد . . . يؤمنون) Assuredly the word[7] has been justified against most of them,[8] so they shall not believe.
8. (انا . . . مقمحون) Surely We have placed on their necks shackles which are up to the chins; so that their heads are forced up.[9]
9. (وجعلنا . . . يبصرون) And We have placed before them a barrier[10] and behind them a barrier,[11] so We have covered them;[12] so that they do not see.[13]
10. (وسواء . . . يؤمنون) It is alike to them,[14] whether thou warnest them[15] or warnest them not; they will never have faith.[16]

---

1. The chapter is regarded with special reverence by the faithful, and is usually loudly recited on the approach of death. The word یاسین is said to be an abbreviation of یا انسان 'O man!'

2. (O Prophet).

3. (towards God, so that anybody who would follow thee could become sure of his salvation).

4. (primarily, and in the first instance).

5. (in the near past by a prophet directly). The reference is to the Arab nation and does not preclude the possibility of their having received prophetic messages indirectly or through other nations and peoples.

6. (of the commandments of God).

7. *i. e.*, the sentence of God.

8. The sentence of punishment hath become necessitated as suitable to the requirements of justice, or as being just or right, to take effect upon the greater number of them.' (LL)

9. *i. e.* they cannot lower their heads and cannot see.

10. (to prevent their looking forward).

11. (to prevent their looking backward).

12. (with darkness).

13. The whole passage is a vivid description of utter blindness and unshakeable obstinacy on the part of the perverse and wilful opponents of truth and light.

14. (in point of futility).

15. (as is obviously thy duty, O Prophet !)

16. Because they have no will to believe.

بِالْغَيْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّأَجْرٍ كَرِيمٍ ⑪ إِنَّا نَحْنُ نُحْيِ الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ
فِي إِمَامٍ مُّبِينٍ ⑫ وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ⑬ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ⑭ قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَٰنُ مِن
شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ⑮ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ⑯ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ⑰
قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ⑱ قَالُوا طَائِرُكُم مَّعَكُمْ ۚ
أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ⑲ وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ⑳
اتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ㉑

11. (انما . . . كريم) Thou canst warn[17] him only who follows the admonition and fears the Compassionate, Unseen.[18] Bear thou to him the glad tidings of forgiveness[19] and a generous wage.[20]

12. (انا . . . . مبين) Verily We! We shall raise the dead;[21] and We write down[22] what they have forwarded[23] and what they have left behind.[24] And everything[25] We have counted up in a luminous Record.[26]

SECTION 2

13. (واضرب . . المرسلون) And recount thou to them[27] similitude of the residents of a town,[28] when there came thereto the sent ones;[29]

14. (اذ . . . مرسلون) When We sent to them two. Then they belied the twain; so We strengthened *them* with a third, and they said: we are envoys unto you.

15. (قالوا . . . تكذبون) They said: you are but human beings like ourselves,[30] the Compassionate has not sent down aught,[31] you are only lying.

16. (قالوا . . . لمرسلون) *The envoys* said: our Lord knows that surely we are envoys[32] to you.

17. (وما . . . المبين) and on us is naught but manifest preaching.[33]

18. (قالوا . . . . اليم) They said: surely we augur ill of you;[34] and if you do not desist,[35] we shall certainly stone you, and there will befall you from us an afflictive chastisement.

19. (قالوا . . . مسرفون) *The envoys* said; your evil augury be with you.[36] What! *do you call it ill luck* because you are admonished? Aye! You are a people extravagant.[37]

20. (وجاء . . . المرسلين) And there came a man running from the end of the town.[38] He said;[39] my people, follow the envoys——

21. (اتبعوا . . . مهتدون) follow those who do not ask any wage of you,[40] and who are *rightly* guided.

---

17. (with effect).

18. It was the indifference of the Arab pagans that was the root cause of infidelity. They never **gave serious thought to the after-life.**

19. (from sins).

20. (for good works).

21. (on the Day of Resurrection).

22. (in angelic records).

23. *i. e.*, their own works, good or bad, which they shall find.

24. *i. e.*, their good or evil example which they shall have left behind them.

25. (which is yet to happen) *i. e.*, every future event.

26. *i. e.*, the Book of Divine decrees; the Preserved Tablet. امام is not only 'a leader,' or **'an exemplar'** but also 'a book, or written record.' (LL)

27. *i. e.*, the Makkan pagans.

28. *i. e.*, a certain town peopled with pagans. Several commentators have identified the town, though not on very strong grounds, with Antakiya or Antioch, the capital of Syria under the Romans, and a very important city in the annals of early Christianity. 'The squalid village of Antakivah marks the spot of Antioch 'the great' and 'the beautiful.' The city occupied **an honourable place as** the mother-church of Gentile Christianity and the centre of the missionary enterprise which carried the new faith to Europe. Here, too, Jesus' followers were first called "Christians." (*New Standard Bible Dictionary*, p. 51) 'Josephus calls her the third city of the Empire, next to Rome and Alexandria.' (DB. I. p. 104)

29. *i. e.*, several apostles of God.

30. (and not supermen or demi-gods, so you cannot be the messengers of God).

31. (by way of Revelation).

32. *i. e.*, the apostles of God.

33. (of the Message).

34. *i. e.*, you are harbingers of ill-luck. Omens and portents, so important and potent with the polytheistic peoples everywhere, have not been without their influence even with the Christian nations. 'It was to be expected that some at least of the superstitions of heathenism would survive in the church. In fact they did survive, and none more vigorously than the observation of omens and portents, which Christianity has never been able to extinguish.' (DCA. II p. 1461)

35. (from your preaching).

36. *i. e.*, whatever ill-luck there is in consequence of your own malevolence.

37. *i. e.*, a people given to transgression.

38. (who had already embraced the true faith).

39. (addressing his fellow-citizens out of the sincerity of his heart).

40. (for themselves) *i. e.*, who are not moved by self-interest.

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

ءَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا
لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا
مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ
رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ

PART XXIII

22. (وما . . . ترجعون) And why should I not worship Him *alone* Who has originated me,[41] and to Whom you shall be returned.[42]

23. (ءاتخذ . . . ينقذون) Shall I take, besides Him gods when, the Compassionate intends me any harm, their intercession will not avail me at all, nor would they save me?[43]

24. (انى . . . مبين) Verily then I[44] should be in clear error.

25. (انى . . . فاسمعون) Verily *now* I believe in your Lord,[45] so listen to me.[46]

26. (قيل . . . يعلمون) It was said:[47] enter thou the Garden. He said:[48] would that my people knew——

27. (بما . . . المكرمين) that my Lord has forgiven me,[49] and has made me of the honoured ones.[50]

28. (وما . . . منزلين) And We sent not against his people[51] after him,[52] a host[53] from heaven, and We have not been sending down *any such*

29. (ان . . . خمدون) It was but one shout,[54] and lo! they were extinct.[55]

30. (يحسرة . . يستهزءون) Ah the misery of *Our* bondmen[56]! there comes not to them any messenger *of Ours* but him they have been mocking.

31. (الم . . . يرجعون) Do they[57] not see how many of the generations[58] before them We have destroyed? Surely to them they shall not return.

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41. *i. e.*, it is manifestly reasonable on my part to believe in and worship my Maker.

42. (after death, for final judgment).

43. (so that the 'gods' have no power either in themselves or through their influence with Almighty).

44. *i. e.*, if I were still to practise polytheism.

45. (to the exclusion of all false deities).

46. (and follow my Lord).

47. (to him at his death, after he had been stoned by his unbelieving community).

48. (after entering the Paradise).

49. (my sinful past).

50. All this he felt impelled to utter by his sheer love for his people and his devotedness to them.

51. (to avenge his death).

52. *i. e.*, after he had been slain.

53. (of angels).

54. The punishment came in this form.

55. Literally 'became extinguished ashes.'

56. *i. e.*, such of them as are infidels.

57. i. e., the latter-day infidels.

58. (of rejecters and scoffers).

كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَاٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ اَحْيَيْنٰهَا وَاَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ
يَاْكُلُوْنَ ﴿٣٣﴾ وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّ اَعْنَابٍ وَّ فَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ﴿٣٤﴾ لِيَاْكُلُوْا مِنْ ثَمَرِهٖ
وَمَا عَمِلَتْهُ اَيْدِيْهِمْ اَفَلَا يَشْكُرُوْنَ ﴿٣٥﴾ سُبْحٰنَ الَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ
وَمِمَّا لَا يَعْلَمُوْنَ ﴿٣٦﴾ وَاٰيَةٌ لَّهُمُ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا
ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْۢبَغِيْ لَهَا
اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٤٠﴾ وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ

32. (وان . . . محضرون) And surely all, every one *of them*, shall be brought to Us.

SECTION 3

33. (وآية . . . يا كلون) And a sign[59] unto them[60] is dead land. We revive it and thereout We bring forth grain, so that they eat of it.

34. (وجعلنا . . . العيون) And We place therein the gardens of date-palms[61] and vines,[62] and therein We cause springs to gush forth——

35. (ليا كلوا . . . يشكرون) that they may eat the fruit thereof. And their hands worked it not.[63] Will they not, therefore, give thanks?

36. (سبحٰن الذى . . . يعلمون) Hallowed be He, Who has created all the pairs[64] of what the earth grows and of themselves,[65] and of what they know not.

37. (وآية . . . مظلمون) And a sign[66] with them is night,[67] We draw off the day therefrom, and lo! they are darkened.

38. (والشمس . . . العليم) And the sun runs[68] to its assigned term; that is the disposition of the Mighty,[69] the Knowing.[70]

39. (والقمر . . . القديم) And the moon! for it We have decreed mansions[71] till it reverts[72] like[73] the old branch of a palm-tree.[74]

40. (لاالشمس . . . يسبحون) It is not permitted to sun to overtake the moon,[75] nor can the night outstrip the day;[76] each in an orbit, they float.

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59. (of Our majesty and providence).

60. *i. e.*, unto mankind.

61. 'Among the Arabian flora the date-palm tree is the queen. It bears the most common and esteemed fruit: the fruit par excellence. Together with milk it provides the chief item on the menu of the Bedouin, and except for camel flesh, is his only solid food. Its crushed stones furnish the cakes which are the everyday meal of the camel. To possess 'the two black ones' *i. e.*, water and dates, is the dream of every Bedouin.' (Hitti, *op. cit.*, p. 19).

62. In Arabia 'among the domestic plants the grape-vine, introduced from Syria, after the fourth Christian century, is well represented in al-Ta'if.' (Hitti, *op. cit.* p. 19).

63. *i. e.*, fruit and grains are the handiwork of God, not of man.

64. One of the recent scientific discoveries is that everything in nature exists in pairs as male and female. Not only the vegetable and animal life but even the rock crystals and electricity have their sets of opposites. See also P. XXVII. n. 23.

65. Such as men and women.

66. (of Our majesty and providence).

67. Which is not a deity to be adored or worshipped. In the Hindu mythology *Ratri* (night), the sister of Dawn, is conceived of as a goddess.

68. (in its daily rotation as well as annual revolution). This may refer to the apparent motion of the sun and to its path among the stars. The apparent annual path of the sun lies through twelve constellations as groups of stars, and the zone which these stars occupy is called the zodiac. Within this zone is also found the orbit of the moon. Or the reference may be to the rotation of the sun above its axis and its actual motion in space. The solar system, like all the other systems of bodies in space, is in motion. Not only the system as a whole is **rushing bodily** through the space but each individual member of the system has spinning motion of its own.

69. *i. e.*, One who has power over even the biggest of heavenly bodies.

70. *i. e.*, One whose every decree is governed by His all-pervading wisdom and knowledge.

71. (to traverse).

72. (at the end of the lunar month after passing through the 28 constellations, one every night).

73. (in respect of slenderness and curvature).

74. (withered and shrunken). 'When a palm branch grows old, it shrinks, and becomes crooked and yellow, not ill representing the appearance of the new moon.' (Sale).

75. (in its course). The sun and the moon both traverse the belt of the zodiac, yet they never catch up each other.

76. Each one is subject to God's laws.

فِي الْفُلْكِ الْمَشْحُونِ ۝ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ۝ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا
هُمْ يُنْقَذُونَ ۝ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ
لَعَلَّكُمْ تُرْحَمُونَ ۝ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۝ وَإِذَا قِيلَ لَهُمْ
أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي
ضَلَالٍ مُبِينٍ ۝ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ۝ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ۝ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝ وَنُفِخَ فِي الصُّورِ فَإِذَا ع

41. (وآية . . . المشحون) And a sign[77] unto them is that We bear their offspring in a laden ship.[78]

42. (وخلقنا . . . يركبون) And We have created for them of the like thereunto[79] so on them they ride.

43. (وان . . . ينقذون) And if We will, We *shall* drown them, and there will be no shout[80] for them, nor will they be saved.

44. (الا . . . حين) unless *it be* a mercy from Us, and as an enjoyment for a season.

45. (و اذا . . . . ترحمون) And when it is said to them: fear what is before you[81] and what is behind you,[82] that perchance you may find mercy, *they withdraw*.

46. (وما . . . معرضين) And not a sign of the signs of their Lord comes to them, but they are ever backsliders therefrom.

47. (و اذا . . . مبين) And when it is said to them: expend[83] of that with which Allah has provided you, those who disbelieve say to the faithful: shall we feed those whom Allah *Himself* would have fed, had He willed?[84] You are but in error manifest.

48. (و يقولون . . . صدقين) And they say:[85] when will the Promise[86] be *fulfilled*, if you say sooth?

49. (ما . . . يخصمون) They await not but a single shout[87] *which* shall seize them while they are *yet* wrangling.[88]

50. (فلا . . . يرجعون) And they will not be able to make a disposition,[89] nor to their family they will return.[90]

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77. (of Our majesty and providence).

78. *i. e.*, ship filled with merchandise.

79. *i. e.*, other articles for conveyance and transport, which may include not only the railways, motor-cars, and lorries but also the entire aircraft.

80. (of help).

81. *i. e.*, the punishment of this world.

82. *i. e.*, the punishment of the Hereafter.

83. (in alms and charity).

84. Thus the richer Quraish spoke of the indigent Muslims.

85. (jeeringly to the Muslims).

86. (of Resurrection).

87. *i. e.*, the first blast of the Trumpet.

88. (among themselves).

89. (of their affairs).

90. Death and extinction would be instantaneous, affording them no respite whatsoever.

هُمْ مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ
الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾
فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي
شُغُلٍ فَكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُم
مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾ وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ
يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ اعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾

SECTION 4

51. (ونفخ . . . ينسلون) And the trumpet will be blown,[91] and lo! from their tombs they shall be hastening to their Lord.[92]

52. (قالوا . . . المرسلون) They will say:[93] Ah woe to us! who has roused us from our sleeping-place?[94] This is[95] what the Compassionate had promised, and truly spake the sent ones.[96]

53. (ان . . . محضرون) It[97] shall be but one Shout; and lo! they shall all be brought together before Us.[98]

54. (فاليوم . . . تعملون) Today no soul shall be wronged at all; nor shall you be requited[99] but for what you have been doing.

55. (ان . . . فكهون) Verily the dwellers of the Garden Today shall be happily employed.[100]

56. (هم . . . متكئون) They and their mates shall be reclining on couches in shade.

57. (لهم . . . يدعون) Theirs shall be fruit[101] therein, and theirs shall be whatsoever they ask for.

58. (سلم . . . رحيم) Peace shall be the word[102] from the Lord Merciful.

59. (وامتازوا . . . المجرمون) And separate yourselves,[103] this Day, O you culprits![104]

60. (الم . . . مبين) Children of Adam! did I not enjoin you, that you shall not serve Satan; verily he is your manifest foe?

61. (وان . . . مستقيم) And that, you shall worship Me! this is the straight path.

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91. (for a second time which will be a signal for general Resurrection).

92. (to witness the Judgement).

93. (frightened at the extreme horrors of the Judgment Day).

94. Or 'sepulchres.' Thus they would refer to their probationary lives in the interval between their death and resurrection.

95. ——a voice will proclaim——

96. ——whose warnings seemed to you incredible——

97. *i. e.*, the second blast of the Trumpet.

98. So that no merit shall go unrewarded, nor shall any penalty be exacted unmerited.

99. (O wicked ones !).

100. (in whatever they do).

101. *i. e.*, enjoyment of every sort.

102. (of greeting addressed to the righteous).

103. (from the men of faith).

104. *i. e.*, those guilty of infidelity and blasphemy.

يس

ولقد اضل منكم جبلا كثيرا افلم تكونوا تعقلون ﴿٦٢﴾ هذه جهنم التي كنتم توعدون ﴿٦٣﴾
اصلوها اليوم بما كنتم تكفرون ﴿٦٤﴾ اليوم نختم على افواههم وتكلمنا ايديهم وتشهد ارجلهم
بما كانوا يكسبون ﴿٦٥﴾ ولو نشاء لطمسنا على اعينهم فاستبقوا الصراط فانى يبصرون ﴿٦٦﴾ ولو
نشاء لمسخنهم على مكانتهم فما استطاعوا مضيا ولا يرجعون ﴿٦٧﴾ ومن نعمره ننكسه في
الخلق افلا يعقلون ﴿٦٨﴾ وما علمنه الشعر وما ينبغي له ان هو الا ذكر وقران مبين ﴿٦٩﴾ لينذر
من كان حيا ويحق القول على الكفرين ﴿٧٠﴾ اولم يروا انا خلقنا لهم مما عملت ايدينا انعاما
فهم لها ملكون ﴿٧١﴾ وذللنها لهم فمنها ركوبهم ومنها ياكلون ﴿٧٢﴾ ولهم فيها منافع ومشارب

62. (و لقد . . . تعقلون) And *yet* he has assuredly led astray a great multitude of you. Why do you not reflect ?

63. (هذه . . . توعدون) Yonder is Hell which you were promised.

64. (اصلوها . . . تكفرون) Roast therein Today for that you have been disbelieving.

65. (اليوم . . . يكسبون) Today We will seal up their mouths,[105] and their hands shall speak to Us and their feet shall bear witness to what they have been earning.[106]

66. (ولو . . . يبصرون) And if We willed,[107] We would surely wipe out their eyes so that they would struggle for the way;[108] how then would they see?

67. (ولو نشآء . . . يرجعون) And if We willed,[109] We would surely transform them[110] in their places, so that they would be able neither to go forward nor to return.[111]

SECTION 5

68. (ومن . . . يعقلون) And whom We grant long life We reverse him in creation;[112] why then they do not reflect?

69. (و ما . . . مبين) And We have not taught him[113] poetry, nor does it become him.[114] This is but an Admonition[115] and a luminous Recital——

70. (لينذر . . . الكفرين) in order that it may warn him who is alive,[116] and that the sentence[117] may be justified on the infidels.[118]

71. (اولم . . مٰلكون) Do they[119] not see that We have created for them,[120] of what Our hands have created, cattle, so that they are their owners[121].

72. (وذللنها . . . ياكلون) And to them We have subdued them[122] so that some of them they have for riding. and on some of them they feed ?

105. (so that they shall not be able to open them in their own defence).

106. And this testimony of the hands and feet will make the guilty dumbfounded.

107. (in Our universal Scheme, to punish them in this very world).

108. (and grope unsuccessfully).

109. See n. 107 above.

110. (into certain ugly shapes).

111. (but as nothing of the sort has happened, and their sight and power of motion are unimpaired, they have the choice of their own way, and great is their responsibility).

112. *i. e.*, in nature and constitution, so that he is made to go back to weakness after strength.

113. *i. e.*, the Prophet.

114. *i. e.*, the thing is much beneath him. This is said in answer to the pagan Arabs who held the holy Prophet to be a poet. Now, a poet in their parlance, did not mean a versifier. Poetry according to them, as according to most primitive peoples, was not a fine art, but a sort of magical utterance, inspired by powers from the Unseen; and the poet in their estimation was more allied to a soothsayer than to a literary composer. 'The Arabian poet ((*Shā'ir*), as the name indicates, was originally one endowed with knowledge hidden from the common man, which knowledge he received from a demon, his special *shaytān* (satan). As a poet he was in league with the unseen powers and could by his curses bring evil upon the enemy. Satire (*hija'*) was therefore a very early form of Arabic poetry.' (Hitti, *op. cit.*, p. 94) · · · his disavowal does not refer primarily to the poetic art, but rather to the person and character of the poets themselves. He, the divinely inspired Prophet, could have nothing to do with men who owed their inspiration to demons and gloried in the ideals of paganism which he was striving to overthrow.' (Nicholson, *op. cit.* p. 159). See also P. XIX. n. 368.

115. (from God summoning mankind to piety and devotion, and not allowing them to indulge in vain fancies and superstitions).

116. *i. e.*, who possesses a living conscience.

117. (of damnation in the Hereafter).

118. Who do not choose to profit by the clear Divine admonitions.

119. *i. e.*, the polytheists.

120. *i. e.*, mankind.

121. (so that the cattle are to serve man, and not man to serve them). This emphasises the fact that all cattle, however much some varieties of whom may be sacred to the polytheists, are no more than created beings. Pastoral communities such as those of India and Egypt have been noted for cow and bull cults.

122. *i. e* the cattle.

أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ
لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ
الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَن يُحْيِي
الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم
مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ
أَن يَخْلُقَ مِثْلَهُم بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ
الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

73. (ولهم . . . يشكرون) And they have therefrom *other* benefits[123] and drinks[124]. Will they not then give thanks[125] ?

74. (اتخذوا . . . ينصرون) And they have taken besides Allah gods, hoping that they may haply be succoured[126].

75. (لا . . . محضرون) They[127] are not able to give them succour, whereas they shall be against them host brought forward[128].

76. (فلا . . . يعلنون) So let not their speech grieve thee[129]. Verily We ! We know what they conceal and what they disclose[130].

77. (اولم . . . مبين) Does not man see[131] that We have created him of sperm[132] ? Yet lo ! he is a manifest opponent[133].

78. (وضرب . . . رميم) And he[134] recounts for Us a similitude and forgets his creation. He says : who shall quicken the bones after they are decayed ?

79. (قل . . . عليم) Say thou[135] : He shall quicken them Who brought forth them for the first time[136]. And He is the Knower of every *manner of* a creation[137]——

80. (الذى . . . توقدون) Who gives you fire out of the green tree[138], and lo ! you kindle[139] therewith.

81. (اوليس . . . العليم) Is not He Who created the heavens and earth *for the first time* able to create[140] the like of them ? Yea ! He is the Supreme Creator, the Knower.

82. (انما . . . فيكون) His affair, when He intends a thing, is only that He[141] says to it[142] : be, and it becomes[143].

83. (فسبحٰن . . . ترجعون) Wherefore hallowed be He, in Whose hand is the governance of everything, and to Whom you shall be returned.[144]

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123. For instance, they get leather from their skins and furs, etc.
124. (from their milk).
125. (and come to acknowledge the unity of God).

126. (by those gods).

127. *i. e.*, these gods.

128. *i. e.*, the associate-gods instead of proving a help to their worshippers on the Day of Judgment will appear as a band hostile to them.

129. (O Prophet!).

130. (and shall requite them accordingly).

131. (who rejects the doctrine of Resurrection).

132. (mean and contemptible). See P. XXIX. n. 507.

133. (against Us, oblivious of his low origin).

134. (in his arrogance).

135. (O Prophet!).

136. It would be interesting at this juncture to recall a passage from the Zoroastrian scriptures. 'Zaratusht questions Ormazd in this connection . . . regarding the question of forming again the bodies of the dead, inasmuch as the material frames of the dead have perished and been reduced to dust. Ormazd, thereupon, tells the prophet that even as it was possible for him to have created something from nothing, when nothing at all existed, and as he was able to create the sky and the earth, the sun and the moon, and the stars, fire and water, clouds and wind, grain and mankind, in fact everything that formerly had no existence, it would not be difficult for him at the Resurrection to form anew something that had already existed. The spirit of the earth, the water, the plants, and the fire will at that time restore the bones, blood, hair, life and other materials which had been committed to them by God in the beginning, and in this manner the bodies will be formed anew. (Dhalla, *Zoroastrian Theology*, pp. 284-90).

137. (whether it be original creation or restoration).

138. The Arab method of producing fire was by rubbing two pieces of wood. The verse may also imply a condemnation of fire-worship——so general in the Aryan religions——by making it plain that fire is as much a created object as other things of the world.

139. (your own fires). 'These two methods, percussion and friction, have always been the chief ways of making fire . . . Friction has been by far the most widespread method among primitive people.' (EBr. IX. p. 263). See also P. XXVII. n. 400.

140. (once again).

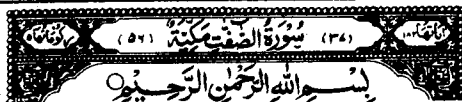
141. (out of His mere Will, without needing any material or helper).

142. *i. e.*, unto the thing proposed, and as yet non-existent except in His knowledge.

143. (by a single act of His all-powerful Will). His word of command is all that is needed to bring it into existence according to His Plan; and this is the clearest evidence of His absolute omnipotence.

144. (on the Judgment-Day, O mankind!).

سُوْرَةُ الصّٰفّٰتِ مَكِّيَّةٌ (٣٧)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالصّٰٓفّٰتِ صَفًّا ﴿١﴾ فَالزّٰجِرٰتِ زَجْرًا ﴿٢﴾ فَالتّٰلِيٰتِ ذِكْرًا ﴿٣﴾ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ﴿٧﴾ لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ﴿٩﴾ اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ

Sūrat-us-Sāffāt

The Ranks. XXXVII

(Makkan, 5 Sections and 182 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والصفت صفا) By the *angels* ranged in ranks[144],

2. (فالزجرت زجرا) By the *angels* driving away[145],

3. (فالتليت ذكرا) By the *angels* reciting the praise[146].

4. (ان الهكم لواحد) Verily your God is One[147].

5. (رب . . . المشارق) Lord of the heavens and the earth[148], and what is in-between[149], and Lord of the easts[150].

6. (انا . . . الكواكب) Verily We ! We have adorned the nearest[151] heaven with adornment——the stars——

7. (وحفظا . . . مارد) and have *placed therein* a guard against any devil froward.

8. (لايسمعون . . . جانب) They[152] cannot listen to the exalted assembly[153], and[154] they are darted at from every side[155],

9. (دحورا . . . واصب) with a driving fusillade, and theirs shall be a perpetual torment !

10. (الا . . . ثاقب) except him who snatches away *a word* by stealth and then pursues him a glowing flame[156],

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144. (in heaven, glorifying God and in readiness to perform His commandments).

145. (devils). Or, 'By the angels who are the drivers of the clouds.' (LL)

146. (of God).

147. Not One in Three, and Three in One; nor One in Many and Many in One; but an absolute Unity.

148. (and there are no such monstrosities as Heaven-god and Earth-god.

149. Which completely uproots the threefold division of Vedic gods into the Celestial gods (such as Dyaus, Varuna and Surya). Atmospheric gods (such as Indra, Vayu and Apah), and Terrestrial deities (such as Agni, Prithvi and Sarasvati). *Cf.* ERE. XII. pp. 603 ff.

150. مشارق in the plural signifies the different points of the horizon from whence the sun rises in the course of the year. The reference here is to the rising of the stars (Th). See also P. XXIX. n. 225.

151. (with reference to the earth). السماء الدنيا is 'The nearest heaven: *i. e.*, the lowest: the heaven that is the nearest to us.' (LL)

152. *i. e.*, those devils.

153. (of angels in the heaven, who are everready to execute God's commandments).

154. ——when they dare——

155. (to repel them). See P. XIV. n. 31.

156. See P. XIV. n. 32. 'Prior to the mission of the Prophet, the genii and devils or rather spirits of the air, had access to the outskirts of heaven, and by assiduous eavesdropping secured some of the secrets of the upper world, which they communicated to soothsayers and diviners upon the earth. But on the advent of Muḥammed they were driven from the skies, and, whenever they dared to approach, flaming bolts were hurled at them, appearing to mankind like falling stars. (Muir, *op. cit.*, pp. 52-53).

لَازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ﴿١٢﴾ وَإِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ﴿١٣﴾ وَإِذَا رَأَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ﴿١٤﴾ وَقَالُوْا إِنْ
هٰذَا إِلَّا سِحْرٌ مُّبِيْنٌ ﴿١٥﴾ ءَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَإِنَّا لَمَبْعُوْثُوْنَ ﴿١٦﴾ أَوَاٰبَاؤُنَا الْأَوَّلُوْنَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ
دَاخِرُوْنَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ فَإِذَا هُمْ يَنْظُرُوْنَ ﴿١٩﴾ وَقَالُوْا يٰوَيْلَنَا هٰذَا يَوْمُ الدِّيْنِ ﴿٢٠﴾ هٰذَا يَوْمُ الْفَصْلِ
الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢١﴾ أُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَأَزْوَاجَهُمْ وَمَا كَانُوْا يَعْبُدُوْنَ ﴿٢٢﴾ مِنْ دُوْنِ اللّٰهِ
فَاهْدُوْهُمْ إِلٰى صِرَاطِ الْجَحِيْمِ ﴿٢٣﴾ وَقِفُوْهُمْ إِنَّهُمْ مَّسْئُوْلُوْنَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنَاصَرُوْنَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ
مُسْتَسْلِمُوْنَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَاءَلُوْنَ ﴿٢٧﴾ قَالُوْا إِنَّكُمْ كُنْتُمْ تَأْتُوْنَنَا عَنِ الْيَمِيْنِ ﴿٢٨﴾ قَالُوْا بَلْ

11. (فاستفتهم . . . لازب) Ask them[157] thou[158]: are they stronger in structure or those *others*[159] whom We have created ? Verily We ! We have created them[160] of a sticky clay[161].

12. (بل . . . ويسخرون) Verily thou marvellest[162], and they scoff[163].

13. (واذا . . . يذكرون) And when they are admonished, they receive no admonition.

14. (واذا . . . يستسخرون) And when they see a sign[164], they turn to scoffing.

15. (وقالوا . . . مبين) And they say : this *Qur'an* is naught but a manifest magic.[165]

16. (ءاذا . . . لمبعوثون) When we have become dead and become dust and bones, shall we then verily be raised ?

17. (اوآباؤنا . . . الاولون) And *also* our forefathers ?

18. (قل . . . داخرون) Say thou[166]: yea : and verily *then* you[167] shall be despicable.

19. (فانما . . . ينظرون) It shall be a single shout[168], and lo ! they[169] shall be staring.

20. (وقالوا . . . الدين) And they will say[170]: woe unto us this is the Day of Requital.

21. (هذا . . . تكذبون) This is the Day of Judgement[171], which you were wont to belie.

SECTION 2

22. (احشروا . . . يعبدون) Gather together[172] those who did wrong[173] and their companions[174], and what they were wont to worship[175],

23. (من . . . الجحيم) beside Allah, and lead them on to the path of Flaming Fire;

24. (وقفوهم . . . مسؤلون) and stop them, verily they are to be questioned;[176]

25. (مالكم . . . تناصرون) what is the matter with you that you do not succour one another[177]?

26. (بل . . . مستسلمون) Nay[178] ! on that Day they will be entirely submissive[179].

27. (واقبل . . . يتساءلون) And they will advance towards each other mutually questioning.

28. (قالوا . . . عن اليمين) They will[180] say[181] : verily you ! you were wont to come to us imposing.[182]

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157. *i. e.*, the Makkan pagans.
158. (O Prophet !).
159. (mentioned in the foregoing verses).
160. *i. e.*, mankind.
161. (the weakness of which material is evident).
162. (at their denial of the power of God in regard to Resurrection).
163. (at the arguments advanced to convince them).
164. (by way of miracle).
165. *i. e.*, its charm and effectiveness are due to its being a work of magic.
166. (O Prophet !).
167. (who deny the doctrine of Resurrection to-day).
168. The reference is to the second blast of the Trumpet.
169. (made alive once more).
170. (in utter despair).
171. *i. e.*, the Day of Deciding judicially between what is true and what is false.
172. (O angels !).
173. *i. e.*, the ringleaders of infidelity and impiety.
174. زوج in addition to its other meanings is also : 'A consociate, an associate, or a comrade . . . And a fellow, or like.' (LL)
175. *i. e.*, idols and devils.
176. (and called to account before God's tribunal). This will be further said to the angels.
177. (as you promised to do each other while in the world, O offenders !).
178. *i. e.*, nothing of mutual help will ensue.
179. (to the judgment of God).
180. *i. e.*, the seduced ones.
181. (to those who were their seducers).
182. *i. e.*, with force, to compel us. عن اليمين literally is 'from the right hand'; and the right hand is symbolic of power and authority.

لَمْ تَكُوْنُوْا مُؤْمِنِيْنَ ٢٩ وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ٣٠ فَحَقَّ عَلَيْنَا قَوْلُ
رَبِّنَآ اِنَّا لَذَآئِقُوْنَ ٣١ فَاَغْوَيْنٰكُمْ اِنَّا كُنَّا غٰوِيْنَ ٣٢ فَاِنَّهُمْ يَوْمَئِذٍ فِى الْعَذَابِ مُشْتَرِكُوْنَ ٣٣ اِنَّا كَذٰلِكَ
نَفْعَلُ بِالْمُجْرِمِيْنَ ٣٤ اِنَّهُمْ كَانُوْٓا اِذَا قِيْلَ لَهُمْ لَآ اِلٰهَ اِلَّا اللّٰهُ يَسْتَكْبِرُوْنَ ٣٥ وَيَقُوْلُوْنَ اَئِنَّا لَتَارِكُوْٓا اٰلِهَتِنَا
لِشَاعِرٍ مَّجْنُوْنٍ ٣٦ بَلْ جَآءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِيْنَ ٣٧ اِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْاَلِيْمِ ٣٨ وَمَا تُجْزَوْنَ
اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ٣٩ اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ٤٠ اُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌ ٤١ فَوَاكِهُ وَهُمْ مُّكْرَمُوْنَ ٤٢
فِىْ جَنّٰتِ النَّعِيْمِ ٤٣ عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ٤٤ يُطَافُ عَلَيْهِمْ بِكَاْسٍ مِّنْ مَّعِيْنٍ ٤٥ بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِيْنَ ٤٦

29. (قالوا . . . مومنين) They[183] will say : nay ! you *yourselves* were unbelievers ;

30. (وما . . . طٰغين) and we had over you no authority[184] but you were a people exorbitant.

31. (فحق . . . لذائقون) So on us has been justified the sentence of our Lord: surely we are to taste[185].

32. (فاغوينكم . . . غاوين) We seduced you astary ; verily we were *ourselves* the seduced ones.

33. (فانهم . . . مشتركون) So on the Day they *all* will be sharers in the torment.

34. (انا . . . بالمجرمين) Verily We, We in this way deal with the culprits.

35. (انهم . . . يستكبرون) Of a surety, when it was said to them : there is no god but Allah, they ever grew stiff-necked.

36. (ويقولون . . . مجنون) and said : are we going to abandon our gods on account of a poet distracted[186] ?

37. (بل . . . المرسلين) Aye ! he has come with the truth and he confirms the sent ones[187].

38. (انكم . . . الاليم) Verily you[188] are going to taste a torment afflictive.

39. (وما . . . تعملون) And you shall be requited not except for what you have been working.

40. (الّا . . . المخلصين) But the bondmen of Allah, the sincere ones——

41. (اولئك . . . معلوم) those ! theirs shall be a provision known[189].

42. (فواكه . . . مكرمون) fruits[190] ; and they shall be honoured.

43. (فى . . . النعيم) in Gardens of Delight,

44. (على . . . متقٰبلين) on couches, facing one another.

45. (يطاف . . . معين) Round shall be passed a cup unto them[191], filled with limpid drink,

46. (بيضا . . . للشربين) white ; a pleasure to the drinkers.

183. *i. e.*, the seducers.

184. (to compel you).

185. (the consequences of our sins).

186. 'The Koran was denounced at times, as the effusion of a frenzied poet. (Muir, *op. cit.*, p. 78).

187. (before him).

188. (both the seducers and the seduced).

189. (to them as promised in several parts of the Holy Qurān).

190. (delicious and juicy) فاكهة is not only 'Fruit, of any kind,' but also 'Sweetmeat,' and 'A thing, or things the eating whereof is enjoyed.' (LL)

191. (by the heavenly attendants).

لَا فِيهَا غَوْلٌ وَّلَا هُمْ عَنْهَا يُنْزَفُوْنَ ﴿٤٧﴾ وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿٤٩﴾
فَأَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٥٠﴾ قَالَ قَآئِلٌ مِّنْهُمْ إِنِّيْ كَانَ لِيْ قَرِيْنٌ ﴿٥١﴾ يَّقُوْلُ أَئِنَّكَ
لَمِنَ الْمُصَدِّقِيْنَ ﴿٥٢﴾ ءَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَإِنَّا لَمَدِيْنُوْنَ ﴿٥٣﴾ قَالَ هَلْ أَنْتُمْ مُّطَّلِعُوْنَ ﴿٥٤﴾
فَاطَّلَعَ فَرَاٰهُ فِيْ سَوَآءِ الْجَحِيْمِ ﴿٥٥﴾ قَالَ تَاللّٰهِ إِنْ كِدْتَّ لَتُرْدِيْنِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّيْ لَكُنْتُ مِنَ
الْمُحْضَرِيْنَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِيْنَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا الْأُوْلٰى وَمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٥٩﴾ إِنَّ هٰذَا لَهُوَ الْفَوْزُ
الْعَظِيْمُ ﴿٦٠﴾ لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ﴿٦١﴾ أَذٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّوْمِ ﴿٦٢﴾ إِنَّا جَعَلْنٰهَا فِتْنَةً

47. (لا . . . ينزفون) No headiness there shall be in it, nor shall they be inebriated with it.

48. (وعندهم . . . عين) And with them shall be *damsels* of refraining looks[192] large-eyed[193],

49. (كانهن . . . مكنون) as though they were[194] eggs[195] preserved[196].

50. (فاقبل . . . يتساءلون) Then they[197] will advance towards one another, mutually questioning[198].

51. (قال . . . قرين) And a speaker from among them will say : verily there was[199] a mate[200] of mine,

52. (يقول . . . المصدقين) who said : art thou of them who confess *to the doctrine of Resurrection :*

53. (ءاذا . . . لمدينون) are we, when we are dead and have become dust and bones, going to be requited ?

54. (قال . . . مطلعون) *Allah* will say : will you look down[201] ?

55. (فاطلع . . . الجحيم) Then he[202] will look down and see him[203] in the midst of the Flaming Fire.

56. (قال . . . لتردين) And he will say : by Allah, thou hadst what causedst me to perish,

57. (ولولا . . . المحضرين) and but for the favour of my Lord, I would have been of those brought forward[204].

58. (افما . . . بميتين) Are we[205] then not to die *any more*[206] ?

59. (الا . . . بمعذبين) save our first death[207], and are we not to be chastised?

60. (انّ . . . العظيم) Verily this[208]! that is the supreme achievement.

61. (لمثل . . . العملون) For the like of it[209] let the workers work.

62. (اذالك . . . الزقّوم) Is this better as an entertainment or the tree of Zaqqūm[210] ?

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192. Supremely modest and chaste as these maidens would be, they shall restrain their glances from beholding any besides their spouses.

193. *i. e.*, big with grace and beauty.

194. *i. e.*, the heavenly maidens.

195. (of an ostrich). The likeness of a modest maiden with an egg is in respect of her colour as well as in her being closely guarded and protected as beneath the wing. 'This may seem an odd comparison to an European; but the Orientals think nothing comes so near the colour of a fine woman's skin as that of an ostrich's egg when kept perfectly clean.' (Sale).

196. *i. e.*, **guarded by feathers from dust and stain.**

197. *i. e.*, the inmates of Paradise.

198. i. *e.*, (as to the memories of the world).

199. (on the earth).

200. Evidently a materialist and a sceptic like many of the pagan Arabs.

201. (O men of Paradise!) *i.e.*, would you like to look at the man who had spoken thus? The phrase is equivalent with تحبون ان تطلعوا.

202. *i. e.* the narrator of the above incident.

203. *i. e.* his former associate or mate.

204. (to eternal doom like thee).

205. *i. e.*, the dwellers of Paradise.

206. (any more). This he shall say to his companions in the Paradise in an ecstasy of delight and joy.

207. (which we have already met, and which has brought us to this abode of delight).

208. *i. e.*, the realisation of our highest aspirations.

209. *i. e.*, for the achieving of such bliss.

210. زقوم is 'Any deadly food. The food of the people of the fire of Hell. A certain tree in Hell......— A certain tree having small leaves, sticking and bitter, found in Tihāmah'. (LL) The tree is here symbolic of the life-conditions in Hell.

لِّلظّٰلِمِيْنَ ﴿٦٣﴾ اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْٓ اَصْلِ الْجَحِيْمِ ﴿٦٤﴾ طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ﴿٦٥﴾ فَاِنَّهُمْ
لَاٰكِلُوْنَ مِنْهَا فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٦٦﴾ ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ﴿٦٧﴾ ثُمَّ اِنَّ مَرْجِعَهُمْ لَاِلَى
الْجَحِيْمِ ﴿٦٨﴾ اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ ضَآلِّيْنَ ﴿٦٩﴾ فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ
الْاَوَّلِيْنَ ﴿٧١﴾ وَلَقَدْ اَرْسَلْنَا فِيْهِمْ مُّنْذِرِيْنَ ﴿٧٢﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ﴿٧٣﴾ اِلَّا عِبَادَ اللّٰهِ
الْمُخْلَصِيْنَ ﴿٧٤﴾ وَلَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ ﴿٧٥﴾ وَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٦﴾ وَجَعَلْنَا
ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿٧٨﴾ سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ﴿٧٩﴾ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٠﴾

63. (انا . . . للظلمين) Verily We ! We have made it a temptation[211] for the ungodly[212].

64. (انها . . . الجحيم) Verily it is a tree that springs forth in the bottom of Flaming Fire[213].

65. (طلعها . . . الشياطين) the fruit of it is as though it were the hoods of the serpents[214].

66. (فانهم . . . البطون) And verily they must eat of it and must fill *their* bellies from it.

67. (ثم . . . حميم) And on the top of it thereafter[215] they shall have a draught of boiling water[216].

68. (ثم . . . الجحيم) And thereafter their return is verily to the Flaming Fire.

69. (انهم . . . ضآلين) Verily they[217] found their fathers gone astray;

70. (فهم . . . يهرعون) so they are rushing in their footsteps.

71. (ولقد . . . الاولين) And assurdly many of the ancients went astray before them.

72. (ولقد . . . منذرين) And assuredly We sent warners among them.

73. (فانظر . . . المنذرين) So behold what has been the end of those who had been warned[218],

74. (الا . . . المخلصين) save the sincere bondmen of Allah[219].

SECTION 3

75. (ولقد . . . المجيبون) And assuredly Nūḥ cried unto Us[220] and We are the Best of the answerers.

76. (ونجينه . . . العظيم) And We rescued him and his people[221] from the great affliction[222].

77. (وجعلنا . . . البقين) And his offspring ! them We made the survivors[223].

78. (وتركنا . . . الاخرين) And for him We left among the posterity[224].

79. (سلام . . . العلمين) peace be on Nūḥ among the worlds.
80. (انا . . . المحسنين) Verily We ! We thus recompense the well-doers.

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211. فتنة is a 'trial whereby the condition of a man may be evinced . . . . or a means whereby the condition of a man is envinced, in respect of good and of evil ; hence it often means a temptation.' (LL)

212. (to see which of them rejects and which of them believes).

213. As the word زقوم in another sense means 'fresh butter with dates,' the Makkan pagans had mockingly said, 'well, we will enjoy these foods with the greater relish.' The verse answers such scoffers.

214. so hideous to behold !

215. *i. e.*, to make it even more hideous.

216. (to drink).

217. *i. e.*, the present-day infidels.

218. (but who heeded not).

219. (who were on the other hand rewarded for their merits).

220. (for help).

221. اهل ! here stands for 'those who followed him,' and does not signify Noah's family.

222. (while the rest perished).

223. Who peopled the earth. It is from Noah that the genealogies of the present races of mankind make their start.

224. (the following salutation).

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾ وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ
رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾
فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰ
آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾
قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾
فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ

81. (انه . . . المومنين) Verily he was of Our believing bondmen.

82. (ثم . . . الأخرين) Then We drowned the others.

83. (وان . . . لابراهيم) And of his sect[225] was Ibrāhīm.

84. (اذ جاء . . . سليم) *Recall* when he came to his Lord with a whole heart[226].

85. (اذ قال . . . تعبدون) *Recall* when he said to his father and his people[227]: what is it that you worship ?

86. (ائفكا . . . تريدون) Is it a falsehood —— gods besides Allah —— that you seek ?

87. (فما . . . العٰلمين) What then, is your opinion of the Lord of the worlds ?[228]

88. (فنظر . . . النجوم) Then[229] he cast a glance on the stars[230].

89. (فقال . . . سقيم) And he said[231] : I am *about to be* sick[232].

90. (فتولوا . . . مدبرين) Then they departed from him turning their backs.

91. (فراغ . . . تاكلون) Then he slipped to their gods[233] and said[234]: do you not eat[235] ?

92. (مالكم . . . تنطقون) What is the matter that you do not speak ?

93. (فراغ . . . باليمين) Then he slipped to them striking *them* with *his* right hand[236],

94. (فاقبلو . . . يزفون) Then they[237] advanced toward him[238], hastening.

95. (قال . . . تنحتون) He said[239] : do you worship what you carve[240]——

96. (والله . . . تعملون) Whereas Allah has created you and what you make.

97. (قالوا . . . الجحيم) They said[241] : build for him a building and cast him into the flaming fire[242].

98. (فارادوا . . . الاسفلين) And they devised a plot for him[243], but We made them the humble[244].

99. (وقال . . . سيهدين) And he said : verily I am going to my Lord[245] Who will guide me[246].

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225. *i. e.*, agreeing with him in the fundamentals of religion.

226. *i. e.*, free from all taint of vice.

227. Who were polytheists of the most degraded type———worshippers of idols as well as of stars. 'Mesopotamian religion was the worship of these high gods, clearly associated with a fertility cult : but no less prominent in the beliefs of the people were the innumerable evil spirits whose attentions had to be warded off by incantations and charms.' (Gregory, *op, cit.*, p. 13).

228. *i. e.*, do you realise or not that He, the Creator of the universe, is One and Unique ?

229. (on a certain occasion).

230. (as if to gather some future knowledge from the aspect of the heavens). As a pastoral people chiefly occupied with the cultivation of the land and the care of flocks and hens, and also as a people addicted to divination the Chaladaens were constrained to have a constant look at the stars and planets.

231. (to his people who were asking him to accompany them to a great festival they were celebrating).

232. (and so I shall not be able to accompany you).

233. *i. e.*, idols.

234. (unto them scoffingly).

235. (of the offerings that are set before you).

236. *i. e.*, with might and main, and demolished them.

237. *i. e.*, the worshippers.

238. (after they were informed of what had happened).

239. (in order to put them to shame).

240. (with your own hands). The reference is to the stone images and idols of the Babylonians. Compare the exhortation of a Christian addressed to the idolaters :—'O vain and blind ! can you believe in images of wood and stone? Do you imagine that they have eyes to see, or ears to hear, or hands to help ye ? Is your mute thing carved by man's art a goddess ?——hath it made mankind?——also ! by mankind was it made. Lo ! convince yourselves of its nothingness—of your folly.' (Lytton, *The Last Days of Pompeii*, p. 343). See also P. VII. nn. 526, 527 : P. XVI. nn. 153, 158 P. XVII. n. 137.

241. (among themselves). 'They' refers to the counsellors of the king and the wise men of the state. Worsted in argument they think of resorting to the extreme penalty of law. See P. XVII. n. 147.

242. 'A building' here means a furnace. 'The furnace was heated to a great and consuming heat. . .The women, carrying their children with them, ascended to the roofs of their houses, and the men gathered in great numbers : but all stood far off, for none dared approach the great heat to look into the furnace; (Polano, *op. cit.*, p. 38).

243. A. *Cf.* the Talmud :—'And both Abram and Charan were brought before the king, and in the presence of all the inhabitants their robes were removed

from them, their hands and feet were bound, and they were cast into the flaming furnace. Now the heat of the fire was so great that the twelve men who cast them therein were consumed by it.' (Polano, *op. cit.*, p. 39).

244. (and delivered him). *Cf.* the Talmud:—'God has compassion upon his servant Abram, and though the ropes which bound him were burned from off his limbs, be walked upright through the fire, unharmed.... And the servants of the king called out to their master : Behold Abram walks unhurt through the flames, the ropes with which we bound him are consumed, yet he is uninjured. . .The king was lost in amazement, and commanded his officers to take Abram out of the fire. They were not able, however, to execute his order, for the forks of flame blazed in their faces and they fled from the great heat... Their second attempt was fruitless as the first and in it eight men were burned to death. Then the king called to Abram, saying : "Servant of the God of Heaven, come forth from the fire and stand before me." And Abram walked out of the fire and the furnace and stood before the king. And when the king saw that not even an hair of Abram's head was singed by the flames, he expressed wonder and amazement...And the princes of the king bowed before Abram.' (Polano, *op. cit.*, pp. 39-40). See also P. XVII. nn. 149, 151.

245. *i. e.*, I am leaving my people and my land for the sake of my Lord.

246. (to the place where He has commanded me to go).

الصّٰلِحِيْنَ ﴿١٠٠﴾ فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْۤ اَرٰى فِي الْمَنَامِ اَنِّيْۤ
اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى قَالَ يٰۤاَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِيْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾ فَلَمَّاۤ
اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ ﴿١٠٣﴾ وَنَادَيْنٰهُ اَنْ يّٰۤاِبْرٰهِيْمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّءْيَا اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٠٥﴾
اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ ﴿١٠٦﴾ وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿١٠٨﴾ سَلٰمٌ عَلٰۤى
اِبْرٰهِيْمَ ﴿١٠٩﴾ كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١١٠﴾ اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١١١﴾ وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ
الصّٰلِحِيْنَ ﴿١١٢﴾ وَبٰرَكْنَا عَلَيْهِ وَعَلٰۤى اِسْحٰقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ﴿١١٣﴾ وَلَقَدْ مَنَنَّا

100. (رب . . . الصّٰلحين) Lord[247] ! bestow on me a *son who will be* of the righteous[248].

101. (فبشرنه . . . حليم) Wherefore We gave him the glad tidings of a gentle boy[249].

102. (فلما . . . الصّٰبرين) And when the boy[250] attained *the age of* running with him[251], he said : son ! I have seen in a dream[252] that I am slaughtering thee[253]; so look, what considerest thou ? He said : father ! do what[254] thou art commanded : thou wilt find me, Allah willing, of the patient.

103. (فلما . . . للجبين) Then when the twain submitted themselves, and[255] he had prostrated him[256] on the temple[257].

104. (وناديْنه . . . يابراهيم) We cried to him : Ibrāhīm !

105. (قد . . . المحسنين) of a surety thou hast fulfilled the vision[258]. Verily We ! thus do We recompense the well-doers.

106. (ان . . . المبين) Verily that ! that was a manifest trial[259].

107. (وفديْنه . . . عظيم) And We ransomed him[260] with a mighty victim[261].

108. (وتركنا . . . الاٰخرين) And for him We left among the posterity[262] :

109. (سلٰم . . . ابراهيم) peace be upon Ibrāhīm[263].

110. (كذالك . . . المحسنين) Verily We ! thus do We recompense the well-doers.

111. (انه . . المومنين) Verily he was of Our believing bondmen.

112 (وبشرنه . . الصّٰلحين) And We gave him the glad tidings of Is-ḥāq, a prophet, *and* of the righteous.

113. (وبٰركا . . . مبين) And We blessed him and Is-ḥāq[264] ; and of their offspring *some* are well-doers, and *some* who wrong themselves manifestly[265]

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247. Thus Abraham prayed after he had arrived in the holy land of Syria.

248. Notice that Abraham prays not only for a son but for a son who would grow up in righteousness and piety ; and the great prophet's prayer was sure to be granted.

249. (and mild-tempered). The epithet contradicts the ferocity of temperament attributed to Ismā'īl by the Jews and Christians.

250. Ismā'īl, the son of promise and the first-born of Abraham.

251. 'And when he attained to working with him : or, and when he was able to assist him in his working.' (LL) The first son born to the father occupied a prominent place in the Hebrew family.' (JE. III. p. 222).

252. And the dreams of prophets must come true and be fulfilled. منام literally is the time of sleep, and this state of partial consciousness in the case of the prophets, is one of the moments chosen for divine communications to man.

253. *i. e.*, am offering thee as a sacrifice to God by His command.

254. (as a matter of course).

255. *i. e.*, Abraham.

256. *i, e.*. Ismā'īl, who was for 14 years, the only son of Abraham. *Cf.* the OT :—And he said, 'Take now thy son, thine only son Isaac—' (Ge. 22 : 2) The word 'Isaac' in the context is clearly an interpolation, since he was never 'the *only* son', of his father. For a repetition of the epithet 'only son' *see* verse 12 of the same chapter of Ge. 'For now I know that thou fearest God seeing thou hast not withheld thy son, thine only son from me.'

257. (and was on the point of drawing knife across his throat). 'And Abraham stretched his hand, and took the knife to slay his son.' (Ge. 22 : 10).

258. Taking the intention for the deed.

259. According to the Bible, it was in the 'the land of Moriah.' (Ge. 22 :2) which took Abraham three days to reach (22: 4), where this 'tremendous trial' took place. The Biblical scholars are not unanimous at all in locating this region. 'What was originally denoted by this designation is very obscure.' (DB.III. p. 437). 'Great obscurity hangs about this name.' (EBi. c. 3200). To an unsophisticated mind the 'Moriah' seems to be a very close approximation to 'Marwa'—a hill near Makka.

260. *i. e.*, Ismā'īl.

261. *i. e.*, a fine ram from Heaven. ذبح is 'An animal prepared for slaughter or sacrifice, *i. e.*, intended victim.' (LL)

262. (the following salutation).

263. That Abraham (peace be on him !) holds to this day a unique place of veneration not only among the Muslims of the world but also among the Christians and Jews is in part a fulfilment of this prophecy.

264. (with abundant progeny, and with a multitude of prophets among them).

265. (by their ungodly ways).

عَلٰى مُوْسٰى وَهٰرُوْنَ ﴿۱۱۴﴾ وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ﴿۱۱۵﴾ وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ﴿۱۱۶﴾ وَ
اٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ﴿۱۱۷﴾ وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿۱۱۸﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْاٰخِرِيْنَ ﴿۱۱۹﴾ سَلٰمٌ عَلٰى
مُوْسٰى وَهٰرُوْنَ ﴿۱۲۰﴾ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿۱۲۱﴾ اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿۱۲۲﴾ وَاِنَّ اِلْيَاسَ لَمِنَ
الْمُرْسَلِيْنَ ﴿۱۲۳﴾ اِذْ قَالَ لِقَوْمِهٖٓ اَلَا تَتَّقُوْنَ ﴿۱۲۴﴾ اَتَدْعُوْنَ بَعْلًا وَّتَذَرُوْنَ اَحْسَنَ الْخٰلِقِيْنَ ﴿۱۲۵﴾ اللّٰهَ رَبَّكُمْ وَ
رَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿۱۲۶﴾ فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ ﴿۱۲۷﴾ اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۱۲۸﴾ وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿۱۲۹﴾
سَلٰمٌ عَلٰٓى اِلْ يَاسِيْنَ ﴿۱۳۰﴾ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿۱۳۱﴾ اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿۱۳۲﴾ وَاِنَّ لُوْطًا لَّمِنَ

SECTION 4

114. (ولقد . . . هارون) And assuredly We gave grace to Mūsā and Hārūn.

115. (ونجينهما . . . العظيم) And delivered them and their people from the great affliction[266].

116. (ونصرنهم . . . الغلبين) And We succoured them[267], so they became the victors.

117. (وأتينهما . . . المستبين) And We vouchsafed to the twain[268] a Book luminous.

118. (وهدينهما . . . المستقيم) And We led the twain on to the straight path.

119. (وتركنا . . . الأخرين) And We left for the twain among the posterity[269] :

120. (سلام . . . هارون) peace be unto Mūsā and Hārūn.

121. (انا . . . المحسنين) Verily We ! thus do We recompense the well-doers.

122. (انهما . . . المؤمنين) Verily the twain were of Our believing bondmen.

123. (وان . . . المرسلين) And verily, Ilyās[270] was of the sent ones.

124. (اذ قال . . . تتقون) *Recall* when he said to his people[271] : do you not fear ?

125. (اتدعون . . . الخالقين) Do you call upon B'āl[272], and forsake the Best of creators[273] ?

126. (الله . . . الأولين) Allah, your Lord, and the Lord of your forefathers ?

127. (فكذبوه . . . لمحضرون) Then they belied him[274], so verily they are to be brought up[275],

128. (الا . . . المخلصين) except the sincere bondmen of Allah.

129. (وتركنا . . . الأخرين) And We left for him among the posterity[276]:

130. (سلام . . . الياسين) peace be on Ilyasin[277].

131. (انا . . . المحسنين) Verily We ! thus do We recompense the well-doers.

132. (انه . . . المؤمنين) Verily he was of Our believing bondmen.

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266. *i. e.*, from the Egyptian oppression.

267. (against the Egyptians).

268. *i. e.*, unto Moses primarily and principally, and unto Aaron as his lieutenant.

269. (the following salutation).

270. Identified both by the Jews and the Christians with Elijah of the Bible, who 'was a prophet in Israel in the first half of the ninth pre-Christian century, under king Ahab.' (JE. V. p. 121). He 'came from the land east of the Jordan, to wage war, in the name of the God of his fathers, against the worship of Baal.' (*ib*) He 'was among the greatest and most original of the Hebrew prophets ......and is not unworthy of a place by the side of Moses.' (EBi.c. 1270) 'The loftiest prophets of the OT, raised up by J'' at a crisis in the history of Israel to save the nation from lapsing into heathenism.'(DB. I.p.687)Foremost prophet of the Northern Kingdom, whose activity......falls chiefly in the reign of Ahab (876-853). He is known as the Fishlite, probably because he was a native of Fishlite in Gibad... He performed some miracles, among them the restoration to life of a poor widow's son...Elijah like Enoch, is said to have been translated to heaven——apotheosis due no doubt to his great zeal for God and his insistence upon the spiritual and ethical value of Hebrew monotheism.' (VJE. p. 201)

271. *i. e.*, the people of Samaria.

272. 'B'al is a primitive title of divinities, which is found in all branches of the Semitic race.' (ERE. II. p. 283). Hence the use of the name in the Qur'ān with an indefinite article بعلا. The particular Baal mentioned in connection with Elijah is the Baal of Tyre. 'And Ahab the son of Omri did evil in the sight of the Lord above all that were before him,...and went and served Ba-al and worshipped him. And he reared up an altar for Ba-al in the house of Ba-al which he had built in Samaria.' (1 Ki. 16 : 30-32). 'When the Israelites invaded Western Palestine and passed over from a nomadic to an agricultural life, they learned from the older inhabitants not only how to plough and sow and reap but also the religious rites which were a part of Canaanite——the worship of the Baals who gave the increase of the land, the festivals of the husbandman's year.'(EBi.c.402-3). 'The *Baalim* were mainly active gods of fertility (the bull served as a holy animal) and their worship was connected with ecstatic frenzy and lewdness...The Hebrew prophets combated the worship of Baal that had become prevalent among the Israelites.' (VJE. p. 64).

273. 'And Elijah came unto all the people, and said, How long halt ye between two opinions ? if the Lord be God, follow him : but if Ba-al, then follow him. And the people answered him not a word.' (1 Ki. 18 : 21 ; Also JE. II. p.380). For 'the best of creators' see P. XVIII. n. 15. The phrase allows the existence of the other 'creators than God'. This suggests the teachings of modern thinkers, such as Bergson and Iqbal, who hold that the universe is not yet a completed act, but is still in the course of becoming. 'The process of creation is still going on and man

too takes his share in it, inasmuch as he helps to bring order into at least a portion of the chaos.'

274. Perhaps under Jezebel, when the prophet had to flee for his life, see 1Ki. 19:2, 3. 'Particularly dangerous was the cult of the Phonecian *Baal* (Melkart) introduced by Jezebel, and against which Elijah and Elisha inveighed.' (VJE. p. 64) 'Elijah forced on the popular mind the conviction that Jehovah and Melkart were mutually exclusive.' (DB. I. p. 210).

275. (and arraigned before their Lord).

276. (the following salutation).

277. Another form of the word Elyas, adopted here for the sake of rhyme.

الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنٰهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغٰبِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا الْاٰخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ
عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾ وَبِالَّيْلِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾
فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ
فِي بَطْنِهِ إِلٰى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَنَبَذْنٰهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِينٍ ﴿١٤٦﴾ وَ
أَرْسَلْنٰهُ إِلٰى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَاٰمَنُوا فَمَتَّعْنٰهُمْ إِلٰى حِينٍ ﴿١٤٨﴾ فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ
وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلٰٓئِكَةَ إِنَاثًا وَّهُمْ شٰهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

133. (وان . . . المرسلين) And verily Lūṭ was among the sent ones.

134. (اذ . . . اجمعين) *Recall* when We delivered him and his household, all,

135. (الا . . . الغابرين) save an old woman among the lingerers[278].

136. (ثم . . . الأخرين) Then We annihilated the others.

137. (وانكم . . . مصبحين) And surely you pass by them[279] in the morning.

138. (وباليل . . . تعقلون) And at night[280] ; will you not then reflect[281] ?

SECTION 5

139. (وان . . . المرسلين) And verily Yūnus[282] was of the sent ones.

140. (اذ . . . المشحون) *Recall* when he ran away[283] to a laden ship[284].

141. (فساهم . . . المدحضين) Then he joined the lots[285] and was of the condemned.[286]

142. (فالتقمه . . . مليم) And[287] fish swallowed him[288], while he was reproaching *himself*.[289]

143. (فلولا . . . المسبحين) And had he not been of them who hallow *Him*.[290]

144. (للبث . . . يبعثون) He would have tarried in its belly till the Day when they[291] are raised.

145. (فنبذنه . . . سقيم) Then We cast him on a bare desert[292] whilst he was sick.

146. (وانبتنا . . . يقطين) And We caused to grow over him[293] a tree, a gourd.

147. (وارسلنه . . . يزيدون) And We had sent him to a hundred thousand[294] : rather they exceeded[295].

148. (فامنوا . . . حين) And they believed[296] ; so We let them enjoy *life* for a season[297].

149. (فاستفتهم . . البنون) Now ask thou them:[298] are there daughters for thy Lord and sons for them ?[299]

150. (ام . . . شاهدون) Or, did We create angels female while they were witnesses ?[300]

151. (الا . . . ليقولون) Lo ! verily it is of their falsehood that they say.

278. See P. VIII. n. 571 ; P. XIX. n. 301.

279. *i. e.*, their sites ; the places where they once dwelt.

280. (during your frequent travels, O Makkans !) The ruins of the people of Lot lay on the trade route between Arabia and Syria.

281. Would you have no wisdom therefrom ?

282. See P. XI. n. 402 ff.

283. (like a slave from his master's captivity, angry with his people, because the punishment wherewith he had threatened them did not fall upon them). ابق is 'A slave ran away, or fled, or went away, from his master, without being induced to do so by fear, or severity of work......In the Kuran it is said of Jonah, because he fled from his people without the permission of his Lord.' (LL)

284. (and that ship, after he had embarked, was seized by tempest in the midst of the sea). 'But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.' (Jon. 1 : 4)

285. The sailors, thinking that the ill-luck was caused by there being on board the ship some fugitive slave, wanted to discover him by casting lots. Then the mariners were afraid..And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us.' (Jon. 1 : 5, 7)

286. *i. e.*, one of them, upon whom the lot fell. 'So they cast lots, and the lot fell upon Jonah.' (Jon. 1 : 7)

287. (after he had been cast into the sea, according to the custom of the country, as the result of being found guilty by lots). 'So they took up Jonah, and cast him forth into the sea : and the sea ceased from her raging.' (Jon. 1 : 15)

288. 'Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.' (Jon. 1:17) According to the Jewish rabbis, 'this fish had so large a mouth and throat that Jonah found it as easy to pass into its belly as he would have found it to enter the portals of a very large synagogue.' (JE. VII. p. 227). According to the Bible, Jonah 'went down to Joppa ; and he found a ship going to Tarshish.' (Jon. 1 : 3), which voyage suggests the Mediterranean. Our commentators mention the river Tigris, on the right bank of which stood the city of Ninevah ; and this 'river contains great numbers of fish.' (JE. XII. p. 145) Sharks and other fish of very large size have even recently been known to swallow human beings. During the last World War, in July 1942, a certain captain G. D. Hodges' ship was torpedoed and sunk north of Cuba. In the month of November a shark was caught off the coast of Cuba, and in its stomach was found a signet ring which bore the initials 'G. D.' The circuit court admitted it as a piece of evidence of the captain's death in the belly of the shark. Also see Appendix-I

289. (for having gone to the sea, and embarked on the ship, without the express permission of his Lord).

290. 'Then Jonah prayed unto the Lord his God out of the fish's belly.' (Jon. 2 :1)

291. *i. e.*, mankind.

292. 'And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.' (Jon. 2 : 10)

293. (to shade him).

294. The number of adult population. The reference is to Ninevah, the ancient capital of the Assyrian empire, which lay opposite the modern city of Mosul. Assyria was at the height of its power and Ninevah was the metropolis of the world (VJE, p. 325).

295. (that number). Taking in view the total population. 'Now Ninevah was an exceeding great city of three days' journey' (Jon. 3 : 3) : 'that great city wherein are more than six score thousand persons.' (Jon. 4 : 11) 'The actual extent of Ninevah proper is about 1,800 acres, or about two-thirds the size of Rome within Aurelian's Wall. It would contain a population of 175,000 on the allowance of 50 sq. yds. to a person.' (EBi. c- 3421) 'Captain Jones, who made a trigonometrical survey of the city in 1853, estimates that allowing 50 square yards to each inhabitant, the population may have amounted to about 174,000 souls.' (DB. III. p. 554)

296. (on the approach of the punishment wherewith they had been threatened).

297. *i. e.*, until the expiration of their terms of life.

298. *i. e.*, the Arab pagans, O Prophet !

299. *i. e.*, while they are ashamed of having daughters for themselves they feel no shame in attributing them to God. The emotional side of Semitic heathenism was always very much connected with the worship of female deities partly through the associations of maternity, which appealed to the purest and tenderest feelings, and partly through other associations connected with woman, which too often appeals to the sensuality so strongly developed in the Semitic race.' (Robertson Smith, *Religion of the Semites*, p. 59). 'In point of fact, goddesses play a great part in Semitic religion, and that not merely in the subordinate role of wives of the gods.' (*ib.* p. 52)

300. (thereof), See P. V. n. 513; P. XV, n. 108.

وَلَدَ اللّٰهُ ۙ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿١٥٢﴾ اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ ﴿١٥٣﴾ مَا لَكُمْ ۟ كَيْفَ تَحْكُمُوْنَ ﴿١٥٤﴾ اَفَلَا تَذَكَّرُوْنَ ﴿١٥٥﴾
اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ﴿١٥٦﴾ فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٥٧﴾ وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ؕ وَلَقَدْ عَلِمَتِ الْجِنَّةُ
اِنَّهُمْ لَمُحْضَرُوْنَ ﴿١٥٨﴾ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ﴿١٥٩﴾ اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٦٠﴾ فَاِنَّكُمْ وَمَا تَعْبُدُوْنَ ﴿١٦١﴾ مَاۤ اَنْتُمْ
عَلَيْهِ بِفٰتِنِيْنَ ﴿١٦٢﴾ اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ ﴿١٦٣﴾ وَمَا مِنَّاۤ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ﴿١٦٤﴾ وَّاِنَّا لَنَحْنُ الصَّآفُّوْنَ ﴿١٦٥﴾ وَاِنَّا
لَنَحْنُ الْمُسَبِّحُوْنَ ﴿١٦٦﴾ وَاِنْ كَانُوْا لَيَقُوْلُوْنَ ﴿١٦٧﴾ لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٦٩﴾

152. (ولداللہ . . لکذبون) Allah has begotten. Verily they are the liars.

153. (اصطفی . . البنین) Has He chosen daughters above sons ?[301]

154. (ما لکم . . . تحکمون) What ails you ? How do you judge ?

155. (افلا . . . تذکرون) Will you not then be admonished ?

156. (ام . . . مبین) Or, is there for you a clear authority ?[302]

157. (فاتوا . . . صٰدقین) Then bring your Book, if you say sooth.

158. (وجعلوا . . لمحضرون) And they have made a kinship between Him and the jinn,[303] whereas the jinn assuredly know that they are to be brought up.[304]

159. (سبحٰن . . یصفون) Hallowed be Allah from what they associate *to Him.*

160. (الّا . . . المخلصین) Except the sincere bondmen of Allah.

161. (فانکم . . . تعبدون) So neither you[305] nor what you worship,

162. (ما انتم . . . بفتنین) can tempt *anyone to rebel* against Him[306],

163. (الا . . . الجحیم) save him who[307] is to roast in the Flaming Fire[308].

164. (وما . . . معلوم) None of us[309] there is but has a station[310] assigned.

165. (وانا . . . الصافّون) And verily we ! we are ranged in ranks[311].

166. (وانا . . . المسبحون) And verily we ! we hallow[312].

167. (وان . . . لیقولون) And they[313] surely were wont to say[314] :

168. (لو . . . الاولین) had we an admonition[315] *as had* the ancients,

169. (لکنا . . . المخلصین) surely we would have been the sincere bondmen of Allah[316].

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301. The interrogative here is expressive of reproof. See 299 above.

302. *i. e.*, some authority for this astonishing polytheistic belief in old scriptures.

303. See P. XXII. n. 263.

304. (like other helpless creatures for final judgment).

305. (O infidels !)

306. Lit. 'Ye cannot against Him be tempters.' The purport is : far from having any other power you cannot even seduce anyone except him who is himself inclined to go astray, and for whom therefore it is decreed in Divine knowledge that he shall be a companion of the Fire.

307. (in the Divine knowledge).

308. (and who is himself paving his way to Hell).

309. Thus say the angels.

310. *i. e.*, so far from being gods or demi-gods we are but His servants obediently serving Him and carrying His commands, and cannot go beyond the limits imposed on us by our Maker.

311. (attending the commands of God).

312. (His praise and glory).

313. *i. e.*, the Arab pagans.

314. (before the advent of the holy Prophet).

315. *i. e.*, a Book of revelations.

316. (and would surely have accepted that guidance).

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾ وَإِنَّ
جُنْدَنَا لَهُمُ الْغٰلِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتّٰى حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾
فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتّٰى حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾
سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلٰمٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ ﴿١٨٢﴾

170. (فکفروا . . يعلمون) Yet[317] they disbelieve therein[318] : Presently[319] they shall *come* to know[320].

171. (ولقد . . . المرسلين) And assuredly Our word has gone forth[321] for Our bondmen, the sent ones,

172. (انهم . . المنصورون) that verily they shall be made triumphant[322]—

173. (وان . . . الغلبون) And verily Our host[323] ! they are *to* overcome.

174. (فتول . . . حين) So turn thou aside[324] from them[325] for a season.

175. (وابصرهم . . يبصرون) And see them thou[326], they *themselves* shall presently[327] see.

176. (افبعذابنا . . يستعجلون) Do they seek Our torment to hasten on ?

177. (فاذا . . . المنذرين) Then when it descends to them, face to face, a hapless morn that shall be for those who had been warned[328].

178. (وتول . . . حين) And turn thou aside[329] from them for a season.

179. (وابصر . . يبصرون) And see thou[330] : they themselves shall presently see.

180. (سبحٰن . . يصفون) Hallowed be thy Lord, the Lord of Majesty, from what they associate[331] *to Him* !

181. (وسلٰم . . المرسلين) And peace be unto the sent ones[332].

182. (والحمد . . العٰلمين) And *all* praise to Allah, the Lord of the worlds !

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317. (now that the Qur'ān has come).
318. (contrary to what they had promised and professed).
319. *i. e.*, at the time of their death.
320. (the consequences of their infidelity).
321. (in the Book of Divine decrees ; in the Preserved Tablet).
322. (over the infidels).
323. *i. e.*, the followers of Our prophets and apostles.
324. (when the Divine succour is assured, O Prophet !)
325. *i. e.*, the persecutors.
326. *i. e.*, look at the calamities that are sure to befall them.

327. *i. e.*, at the time of their death certainly, and possibly even before that.

328. (and warned in vain).

329. (and be comforted, O Prophet !)

330. (their plight in the Hereafter and also in this world).

331. (to Him). *i. e.*, such crude and superstitious doctrines as that He has got a peer, or a 'Son', or a 'Mother', or a 'Daughter,' etc. In many cults and myths, as, for instance, in the religion of Greece, the God-Father, the Goddess-Mother, and the Son or the Daughter 'are all assumed as essential to the drama of Divine life.' (DB. V. p. 122)

332. (who are to be followed and obeyed).

APPENDIX I

The Miracle of Prophet Yunus and the Sperm Whale in the Light of Modern Knowledge

(XXXVII, Surat-us-Saffat, Verse 142, nn. 288)

Sher Mohammad Syed

1. INTRODUCTION :—Both the Quran and the Bible describe in some detail the miracle of Prophet Yunus (Jonah) and the Amber (sperm) whale or the "BIG FISH." Biblical scholars and western rationalists as well as some Muslim exegetes of Quran, with new-fangled rationalistic ideas of the West deny the occurrence of the miracle. But marine scientists, physiologists and experienced whalers have often observed that sperm whales (Amber) have swallowed whole objects, without mastication, larger than the size of a man and later, when injured or seized with panic, and pangs of death, have ejected the whole, thereby establishing scientific feasibility of the miracle. We propose to discuss here the occurrence of the miracle in the light of science.

2. The Quran narrates briefly the miracle of Prophet Yunus having been swallowed by a huge marine mammal which subsequently ejected him ashore with the result that the Prophet survived the supernatural experience though he was stricken with illness resulting from the extraordinary event. We reproduce hereunder Pickthall's translation of Verses 139-145 of Surah As-Saffat (XXXVII) which bear on the subject :—

> "And lo : Jonah verily was of those sent (to warn)
> When he fled into the laden ship,
> And they drew lots and he was of those rejected;
> And the fish swallowed him while he was blameworthy;
> And had he not been one of those who glorify (Allah)
> He would have tarried in its belly till the day when they are raised;
> Then We cast him on a desert shore while he was sick."

Verses 48 and 49 of Surah Al-Qalam (LXVIII) also deal with the subject. Their English translation by Pickthall is reproduced below :—

> "But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair. Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate."

Prophet Yunus who is called Sahib-ul-Hut and Dhun-Nun is also mentioned in verses, 87 and 88 of Surah Al-Anbia (XXI) which are reproduced below as translated by Pickthall: –

"And (mention) Dhun-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save Thee. Be Thou glorified ! Lo ! I have been a wrongdoer. Then We heard his prayer and saved him from the anguish. Thus We save believers".

How truly has Tennyson said: More things are wrought by prayer than this world dreams of.

3. Some scholars of the Quran, influenced by the new-fangled ideas of western rationalists and scientists have denied the occurrence of the miracle. Sir Syed Ahmad Khan, Ghulam Ahmad Pervez and Maulvi Muhammad Ali of Lahore are three such scholars. They have tried to put far-fetched meanings on verses 142 and 144 of Surah As-Saffat (XXXVII), for instance, the last mentioned has translated verses 142 and 144 as under:—

142: So the fish *drew him with its mouth* while he did that for which he was blamed.

144. He would certainly *have tarried in his tribe* to the day when they are raised.

The italicised portions of the above translation are obviously misleading and inapt, because بطن has been wrongly translated as tribe. Sir Syed Ahmad stated that the fish (whale) *caught Prophet Yunus in its mouth and thereafter let him go,* while Pervez averred that Prophet *Yunus was caught by the fish between its teeth and he escaped the grip after much struggle.* Both these scholars were ignorant of the anatomy and functions of the jaws of the sperm whale which is not designed by nature to catch its prey in this manner. Their views were thus quite wrong and untenable.

4. Our studies have led us to identify the marine animal mentioned as:

a) Hut and Nun in the Quranic verses referred to in the preceding paras 2 & 3, and

b) "The great fish", according to verse 17 of chapter 1 of the Book of Jonah of the Old Testament.

"The Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights". Thereafter as reported in verses 1 and 10 of chapter 2 *ibid*, in answer to Jonah's prayers made out of the fish's belly, the Lord "spake unto the fish, and it vomitted out Jonah upon the dry land". There is an echo of these narrations in verse no. 40 of chapter 12 of St. Matthew's Gospel where Jesus Christ is stated to have said: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth". Western rationalists and scientists have subjected the Biblical account of the miraculous experience of

Jonah and of the Resurrection of Jesus Christ to scathing criticism. Prominent among the scientists is Thomas H. Huxley who questioned the feasibility of the occurrence lasting 3 days and 3 nights which he regarded as against the law of Natural Science. In this connection perusal of pages 208– 209 of his *Science and Hebrew Tradition* is requested. Even laymen have been skeptical about historicity of the event and have regarded the miracle of Jonah as a parable though some Christian exegetes of the Bible are of the opinion that since Jesus Christ reaffirmed the account of Jonah's wonderful experience, it must be taken as true.

Besides the scholars of the Quran referred to in para 3 above, there are some modern educated youngmen, who have no faith in the story of Jonah (Prophet Yunus) as will be clear from a perusal of. p. 102 of *Inside India* where a young Turk is stated to have said, "I cannot call myself a Muslim any longer, because I cannot explain how Jonah lived in the whale's stomach".

5. The marine leviathan involved in the miracle was a sperm (Amber) whale which combines special physical features and natural habits and characteristics that admirably qualify it for our choice. Among whales, the sperm whale is the only whale which has a throat or gullet large enough to swallow a man whole and can then under special circumstances vomit him out. "Naturally," says Beddard at p. 201 of his *Book of Whales*, "the Cachalot, (i.e. the sperm whale) has been identified with the whale of Jonah". We describe below the main features and special characteristics and natural habits and tendencies of the sperm whale :—

(a) The sperm whale is a mammoth of a marine mammal which would ordinarily grow to a length of 60 to 70 feet though some scientists and experienced whalers have reported having seen much larger sperm whales. For instances, Ashle (1926) mentioned a 90 foot specimen (taken by the Bark Desdemona in the late seventies of the last century). Dr. Beale (1899) said that a full-grown male may be about 84 ft. While Bullen (1899) wrote of a sperm hunted by the ship 'Cachalot' which was 70 ft. long. A sperm whale may weigh upto 90 - 100 tons. A blue whale may, on the other hand, be as long as 100 ft. with a weight going upto 150 tons, but it cannot swallow or vomit out anything of the size of a man. Beale indicated at page 27 of his book that the depth of the body of a 80 - 84 ft. long sperm may be 12—14 ft. and its circumference may go up to 36 ft. while the depth and breadth of its head may respectively be 8 – 9 ft. and 5—6 ft. Its head (nose) is usually 1/3 of its total length, but as mentioned at p. 818 of Volume XIX of *Encyclopaedia Britannica* (1981 ed.) it may be up to 1/2 of its total length.

It has a large lower jaw which alone is fitted with widely spaced

teeth that erupt sometime after weaning or maturity when the animal is between 28—31 ft. long. "Neither the teeth nor the lower jaw", states Berzin at p. 266 of his book entitled the *Sperm Whales,* "need to participate in obtaining food and in the digestive process". Its staple food consists of squids and fishes. Besides these items of its food,, it swallows whole various other sea animals e. g.; seals, sharks etc. Clarke found (1955) in the stomach of a 47 ft. bull sperm whale a squid measuring 34.5 ft. and weighing 400 lbs. which had no tooth marks. In 1956 he reported having recovered from the belly of a sperm whale a basking shark that was 8.2 ft. long. The sperm is known to have cut into large pieces with it jaws not only giant squids but even boats. At pages 99-100 Bullen has recorded that once he found afloat a huge semitransparent piece of a squid about 8' X 6' which had been earlier swallowed by a whale but had been ejected on the eve of its death.

(b) It has been observed by experienced whalers and scientists that the sperm whale swims about with its huge jaws open and, "the lower jaw hung down" while all that comes its way goes down into its gullet and then into the first chamber of its complex multichambered stomach and that its food undergoes slow and prolonged digestion in the 2nd and 3rd chambers. "When the whale is inclined to feed", observes Dr. Beale at p. 35, "he descends to a certain depth below the surface of the ocean, and there remains in as quiet a state as possible, opening his mouth until the lower jaw hangs down perpendicularly . . . . . The roof of his mouth, the tongue, and specially the teeth beingof a bright glistening white colour must present a remarkable appearance, which seems to be the incitement by which his preys are attracted, and when sufficient in number are within the mouth he rapidly closes his jaws and swallows the contents". Other scientists like Prof. Slijper and Prof. Gaskin have confirmed this observation relating to similar stratagem resorted to by the sperm whale.

(c) Another characteristic or natural habit of the sperm whale that has been observed by various authorities is that when chased and harpooned and dying, a sperm whale usually ejects the unchewed and undigested food from its huge gullet or from the first chamber of its specialized stomach. In this connection reference is invited to pp. 62—63 of the *Cruise of the Cachalot* by Bullen. Also as mentioned by Richard Ellis, in the *Book of Whales,* Robert Cushman Murphy (1933) saw a "dying sperm whale belching up squids barrelful after barrelful of the tantacled creatures". Berzin has recorded at p. 205 of the *Sperm*

Whale : Clarke (1955) thinks that although very large mollusks are rarely found in sperm whale stomachs, they are swallowed more frequently than assumed, "but during its death throes the whale regurgitates them". Clarke confirmed this with two personal observations. Whalers in the Far East have also reported similar observations.

Sperm whales are reported to have swallowed various foreign items also besides food items e. g., high rubber boots, toys, tubes and jars of cosmetics, big hunks of wood and stones etc. (Berzin p. 207). As reported by the same author at p. 208, Nemoto and Nasu (1963) found stones in the first compartment of the stomach, and also several in the 2nd compartmet. (According to V. S. & A. S. Yablokov), the sperm whale rids itself of stones only by belching or regurgitation. At p. 66 of *Whales* (1900) Beddard also stated : "Whales when captured usually allow some undigested, even unlacerated, food perfectly whole and intact to escape the mouth"- Prof. Gaskin also made similar observations.

(d) Another important point that needs must be specially mentioned is that sperm whales have been observed to have beached at river banks or sea shores in various parts of the world. Berzin has given a long list of the places at which sperms have been found stranded singly or in schools. It may be stated in particular that such beachings have been reported to have occurred *inter alia* also near Alexanderia, Palestine, Gibralter, Portugal, Spain, Italy, Corsica, the Emirates in the Arabian Sea, Persian Gulf, the Red Sea, the Gulf of Aden, and the adjoining waters which incidentally proves the appearance of sperms in areas where Jonah is likely to have undergone the miraculous experience. Sperm whales are, however, found in oceans, seas, gulfs, rivers and even lakes.

(e) We would like to add a few more observations made by experienced scientists about the functions of the respiratory system and the tongue of the sperm whale, the respiratory system of the sperm is peculiar. It has only one blowhole. "After submersion" in the water either during swimming or diving, "all communication between the epicranial passages and the lungs ceases, since the opening of the bony nasal passages and of the plato-pharyngeal sphincter are closed, and air cannot travel from the sacs into the lungs and back". Moreover, the peculiar structure of the laryngeal tube, the pharyngeal passage, the bony nasal passages etc. protects "the air passages from the entry of water through the mouth when the animal feeds under water.

For further details in this respect, perusal of pages 111 and 115—116 of Berzin's book on sperm whales will be useful. This is explained also at p. 861 of Walkers' *Mammals of the World*. As for the functions of the tongue, they include orientation of the captured prey into the oral cavity thrusting the catch into the pharynx with simultaneous expulsion of water from the oral cavity. In short, little or no water can enter the lungs or stomach of the sperm whale when it swims about at the surface or under water with its mouth open. Moreover, according to Scheffer whales are seldom thirsty and as such they need drink little or no water like other animals.

(f) There are a few more habits and characteristics of sperm whales which we would also like to describe here. In his article: ***Exploring the Lives of Whales***, Dr. Scheffer wrote: "The mammalian deep-diving record is held by a sperm whale. Its tragic remains were found twisted in a sub-marine cable off South America at a depth of 3720 ft. Tracking of sperm whales with sound detectors indicates that they may dive to twice that depth. Clarke, the world authority on sperm whales, estimated that a sperm could dive to a depth of about 10,000 ft. The longest known time of a deep or prolonged dive by a sperm is about 20 hours. One would wonder how a breathing giant could survive such a deep and long dive! Jonah's whale would, however, have been in comparatively shallow waters and as such its dive would not have been so deep and prolonged.

A perusal of pages 212—215 of Vol. 21 of the 1981 edition of *Collier's Encyclopaedia* would show that the muscles of a sperm whale store much more oxygen than those of other mammals. After a dive the whale must take several breaths to re-charge the tissues with oxygen before diving again. It may also not be out of place to mention that according to Clarke the spermacetti stored in a sac in the huge head of a sperm whale absorbs nitrogen.

The last though not the least characteristic reported by Prof. Slijper is that sperm whales have been observed to sleep soundly at the surface for very long periods.

In short, it may be asserted that the Prophet Yunus could inhale enough oxygen in the gullet and anterior stomach of the sperm whale which swims about with its mouth wide open. He would not be drowned there because as already explained above little or no water can enter the gullet or the first part of the stomach of a sperm whale. Moreover the temperature, there would not be too high for his survival. According to Wilson it would be 104.67° f. while according to

Scheffer it would be about 91° f. Human being are known to have survived even at higher temperatures in the great African desert during adventurous explorations there.

6. One would imagine that when Prophet Yunus was thrown overboard the ship which had been caught in a sudden and unprecedented storm, there happened to swim about in the turbulent waters a sperm whale with its huge jaws open as is its usual natural habit and it swallowed Prophet Yunus whole. Crash floods or bores or unprecedented high tides or waves are not an infrequent occurrence in the watery areas where Prophet Yunus is likely to have been involved in the terrible experience. The whale must have beached when the flood receded and Prophet Yunus must have been regurgitated by the sperm. The exact place where all this happend has not been mentioned either in the Bible or the Quran. It is likely to have taken place in a river or lake or gulf or bay or sea between Nenevah and Tarsus. Naturally in the overwhelming circumstances, the penitent Prophet spontaneously prayed to the Almighty Allah to help him out of the ordeal which he confessed to have resulted from his own sins of omission and commission.

The All-merciful Allah answered the ferevent prayer of his penitent Prophet. The flood subsided suddenly and the sperm whale was seized with panic and under its own stupendous weight, its chest gave way and its lungs began to collapse with resultant death throes. It was at this juncture that the whale naturally ejected Prophet Yunus on the sandy beach and he survived the terrible experience through the miracle wrought by the Almighty Allah. The occurrence of all these events is of course providential and miraculous and is anything but a normal natural phenomenon.

7. It is pertinent to add that famous books of the tradition of the Prophet, ***Sahih Bukhari*** and ***Sahih Muslim*** report traditions to the effect that a huge hillock of a giant sperm whale named Amber was found stranded on the shore of the Red Sea in the 8th year of Hijra by 300 ghazies led by Abu Ubaidah during the Seif-ul-Behar compaign. This happened at the time when the ghazies were on the verge of starvation after having run short of their rations and when they had been living on boiled leaves of trees. They fed upon its meat for 18 days or more and massaged their emaciated bodies with its ***fat oil*** with the result that they grew healthy and robust. On return to Medina they took with them some of the meat left over with them which was eaten also by the Prophet Muhammad (P.B.U.H.). An idea of the size of this giant of a marine mammal can be formed when it is borne in mind that at the instance of Abu Ubaidah, a tall ghazi riding on a full grown camel comfortably crossed under its ribs fixed on the ground.

8. A valid question that arises is whether any human being has ever had an experience like Prophet Yunus ? In his article entitled the ***"Sign of Prophet Jonah***

and its Modern Confirmation" published in the *Princeton Theological Review*, Vol. 25 of 1927, Prof. A. Wilson of Oxford described the experience of a British sailor named James Bartley who was reported to have been swallowed by a huge sperm whale and lived to tell his tale which was publicised first in the French periodical *Journal Des Debats* of 14th March 1898 according to which the whaling vessel "The Star of the East" was in the vicinity of Palkland near Argentina when the lookout spotted a large sperm. Two long boats were launched in order to hunt down the whale and eventually the harpooners managed to hit the giant. The injured whale then furiously charged at the offending boat and crushed it into two pieces, hurling the occupants including Bartley into the sea. Excepting Bartley, the other men were soon picked up by their comrades, but Bartley was swallowed up by the sperm whale. A short time after this the sperm was killed and brought alongside the ship and the crew busied themselves with axes and spades,. removing the blubber. They worked into the night and the next morning they hoisted the caracass aboard. When the whalers cut open the stomach of the giant, they were aghast to find their missing comrade who was unconscious but alive. Bartley was given a sea-water bath and some treatment after which he recovered consciousness and made a statement to the Captain relating his aweful experience. Bartléy is reported to have recovered fully except that the skin of the exposed parts of his body had been bleached and he seemed to have recurrent nightmares of his terrible experience.

Although some scientists have doubted authenticity of the story, Prof. Wilson asserted that there was nothing incredible about it. The Prof. also related anothet incident of this nature in his article referred to above.

9. Unlike the Bible, the Quran has made no mention of the period for which Prophet Yunus remained in the gullet or the first compartment of the multi-chambered stomach of the whale, from which he was ejected alive by the sperm. It can be reasonably surmised that he did not pass into the 2nd or the 3rd compartment of the stomach where due to presence of gastric juices, the prolonged process of digestion commences. We are, therefore, afraid that it would not be feasible for him to have been in the belly of the "BIG FISH" for as long as three days and three nights as mentioned in the Bible and then to have been ejected alive and hence the severe criticism of scientists like Thomas H. Huxley which tantamounted to prove non-feasibility "and hence incredibility" of the Biblical narration. The Quranic version, on the other hand, is generally consistent with the phenomenon of nature and in accordance with the observations of experienced whalers and scientists where encounters between a whale and a human being are involved. The exegetes of the Quran have hazarded various guesses as to the duration of Prophet Yunus' stay in the stomach of the whale. They have stated it to have been 3 days, 7 days, or even 40 days, but we would agree with Ibn.i-Abbas, Abu Malik, Ibn-i- Juraij and Ikramah according to whom the

ordeal of the Prophet lasted only a part of a day, which is most reasonable to allow of his ejection and escape alive. On the other hand the Biblical account appears to be far from possible and against the laws of nature though Prof. Wilson of Oxford tried to prove in his article entitled *"The Sign of the Prophet Jonah and its Modern Confirmation"*, already cited in the proceding para 8, that it was possible for a man (Jonah) to have come out alive from the belly of the "BIG FISH" after a stay therein of thee days and three nights otherwise Jesus Christ would not have affirmed it. An article published in the Urdu Digest of February, 1962, which was unfortunately quoted by Maulana Maududi at page 308 of Vol. IV of his *Tafhimul Quran,* was replete with errors and could not carry conviction.

10. On the strength of what we have stated above, we are firmly of the view that if Thomas H. Huxley had been aware of the peculiar characteristics and natural tendencies with which God has endowed the sperm whale as explained by us on the authority of observations of eminent scientists and experienced whalers, he would not have subjected the Biblical account to such scathing criticism provided that the Bible had not specifically stated that the phenomenon lasted as long as three days and three nights.

It should be borne in mind that knowledge of science is progressive and dynamic and no scientist howsoever great can be audacious enough to assert at any given time that he knows all that is there to be known or that scientific knowledge is complete at any one time. One has to share humbly the views expressed by Sir Isaac Newton when he said : "I don't know what I may seem to the world, but, as to myself, I seem to have been only like a boy playing on the sea shore, and diverting myself now and then in finding a smoother pebble or prettier shall than ordinary, whilst the great ocean of truth lay all undiscovered before me." Earlier, similar views had been expressed by Hakim Bu Ali Sina (Avicenna).

Human endeavours and perseverance are ever expanding the frontiers of knowledge and are unravelling the mysteries of nature and explaining the miracles wrought by Allah in His mysteries. There is no denying the fact that what was propounded as a theory or law by an outstanding scientist of an earlier age after his scientific experiments and observations was modified and even upset by subsequent experiments and observations by his eminent successors. It is thus that the evolution and development of scientific knowledge, which is the precious heritage of mankind, has taken place. Not unoften it is the revelations made in sacred books that have provided food for thought to scientific researchers. But sometimes great discoveries and inventions are known to have come about just by His grace.

11. It must all the same be borne in mind that there are limits to human

intelligence and knowledge and that some wonders and miracle may be supernatural; the hows and whys of which are beyond human comprehension unless and until he Omniscient Allah in His Grace grants their knowledge to whomsover He wills and when and to whatever extent He wills. It is noteworthy that even prophets may not be vouchsafed knowledge of all miraculous and extraordinary occurrences which by themselves they are not competent to work and which are wrought only by the Almighty Allah as and when He so wills. In olden days mircales were believed to be credentials of a prophet, but the line of prophets having come to a close with Prophet Muhammad (P.B.U.H.), the question of the of such credentials now no longer arises. All the same, Allah has not ceased to work miracles and wonders which occur at various places under different sets of circumstances to remind mankind of His providence.

12. As for marine mammals like the sperm whale, we can assert that though quite a good deal has been learnt about this mysterious mammal, much still remains to be investigated on scientific lines. Despite all the knowledge at our disposal we cannot help praying in all humility to the Omniscient Allah, "Oh Allah increase my knowledge."

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آياتها ٨٨ (٣٨) سورة ص مكية (٣٨) ركوعاتها ٥

بسم الله الرحمن الرحيم

صٓ وَالْقُرْاٰنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ ﴿٢﴾ كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِيْنَ مَنَاصٍ ﴿٣﴾ وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ﴿٤﴾ اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا اِنَّ هٰذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾ وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ اِنَّ هٰذَا لَشَيْءٌ يُّرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهٰذَا فِي الْمِلَّةِ الْاٰخِرَةِ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ﴿٧﴾ ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ

Sūrat-us-Sād

Sad. XXXVIII

(Makkan, 5 Sections and 88 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1.

1. (ص . . . الذكر) Sād. By the Qur'an full of admonition[333].

2. (بل . . . شقاق) Verily[334] those who disbelieve are in vainglory[335] and schism[336].

3. (كم . . . مناص) How many a generation We have destroyed before them[337] and they cried[338], but the time to flee[339] was past[340].

4. (وعجبوا . . . كذّاب) And they[341] marvel that there should come to them a warner from amongst them[342]. And the infidels say : this is a magic[343] *and* a lie[344]

5. (اجعل . . . عجاب) Does he make the gods, One God[345] ? Surely that is a thing extraordinary[346].

6. (وانطلق . . . يراد) The chiefs among them departed *saying*[347] : go and persevere in your gods; surely this[348] is a thing designed[349].

7. (ما . . . . اختلاق) We have not heard of it in the later faith[350]; this is naught but an invention[351]

333. (that the infidels are entirely in the wrong).
334. بل , a particle of digression, is here synonymous with ان (LL).
335. (and obstinacy).
336. *i. e.*, opposition to the truth.
337. *i. e.*, before the time of the present-day infidels.
338. (for mercy).
339. (and petitioning).
340. لات is only an indeclinable form of ليس .

341. *i. e.*, the Arab pagans.

342. *i. e.*, a mere mortal like themselves.

343. (in his aspect of a miracle-worker).

344. (in his claims of inspiration and Divine revelation).

345. So that was the only real 'offence' of the Prophet of God!—his preaching of the One True God in place of so many separate godlings !

346. (and therefore must be rejected unheard and condemned forthwith). In the realm of polytheism the number of gods, higher and lower, and sub-deities is such that one is, in fact, overwhelmed by their vast medley. 'Starting from the theology of savage tribes, the student arrives at the polytheistic hierarchies of the Aryan nations. In ancient Greece, the cloud-compelling Heaven-god reigns over such deities as the god of War and the goddess of Love, the Sun-god and the Moon-goddess...In modern India, Brahma, Vishnu, Siva reign pre-eminent over a series of divinities...such figures as Indra of Heaven and Surya of the Sun, Agni of the Fire...the divine Rivers, and below these the ranks of nymphs, elves, demons, ministering spirits of heaven and earth.' (PC. II. p. 251)

347. (to one another). ان is here explicative used in place of يقولون (LL).

348. *i. e.*, the preaching of this new prophet.

349. (against us to draw us from their worship).

350. *i. e.*, whatever may have been the practice in the remote past, we have never come across this strange doctrine of the unity of God in the religion of our immediate ancestors.

351. (on his part).

مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي ۚ بَلْ لَّمَّا يَذُوقُوا عَذَابِ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ
الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُّلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنْدٌ مَّا هُنَالِكَ
مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّعَادٌ وَّفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَّأَصْحٰبُ
لْئَيْكَةِ ۚ أُولٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ ع وَمَا يَنْظُرُ هٰؤُلَاءِ إِلَّا صَيْحَةً
وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ اصْبِرْ عَلٰى مَا يَقُولُونَ
وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْأَيْدِ ۚ إِنَّهٗ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ

8. (انزل . . . عذاب) What, has out of us[352] upon him[353] been sent down the admonition ? Yea ! they are in doubt concerning My admonition[354]. Yea ! they have not[355] yet tasted My chastisement[356].

9. (ام . . . الوهاب) Or *is it* that with them there are treasures of the mercy of thy Lord[357], the Bestower ?

10. (ام . . . الاسباب) Or *is it* that theirs is the dominion of the heavens and the earth and what is in-between[358] ? *If so*, let them ascend[359] by steps.

11. (جند . . الاحزاب) Here[360] there is a host of the confederates *only* to be defeated[361].

12. (كذبت . . . الاوتاد) Before them there have belied[362] the people of Nūḥ and the 'Aād and Fir'awn, the owner of the stakes[363],

13. (وثمود . . الاحزاب) and the Thamūd. and the people of Lūṭ, and the dwellers of the wood[364], these were the confederates[365].

14 (ان . . . عقاب) There was not one[366] but did not belie the messengers; so My wrath was just[367].

SECTION 2

15. (وما . . . فواق) And these wait but for one cry[368] which will not be deferred.

16. (وقالوا . . . يوم الحساب) And they[369] say: our Lord ! hasten our portion to us before the Day of Reckoning[370].

17. (اصبر . . . اواب) Bear thou[371] with what they say, and remember Our bondman Dāūd, endued with strength[372]; verily he was oft-returning *to Us*[373].

18. (انا . . الاشراق) Verily We *so* subjected the mountains that they hallowed *Us* with him[374] at nightfall and sunrise.

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352. (to the exclusion of our chiefs).
353. —a mere orphan—
354. (itself) *i. e.*, they have wrong **notions of the very** nature of Revelation.

355. لمّا is compounded of لم and ما الزائدة, and means 'not yet.' (WGAL. II. p. 41)

356. Which is sufficient to open the eyes of the most perverse and obstinate of the rejectors.

357. (so that they may honour and exalt whomsoever they like).

358. *i. e.*, are they the masters of the physical worlds of God ?

359. (to heaven).

360. *i. e.*, in the city of Makka.

361. (and vanquished, so their opposition, however vehement, need not alarm thee). The passage is prophetic of Muslim victory of Badr.

362. (the apostles of their times).

363. See P. XXX, n. 336.

364. (near Madyan) See P. XIV, n. 91.

365. (against the messengers of God).

366. (of them).

367. (on them).

368. *i. e.*, the second blast of the Trumpet.

369. *i. e.*, the scoffers.

370. *i. e.*, bring our punishment here and now, immediately; why postpone it to the Day of Judgment ?

371. (O Prophet !)

372. 'He was a man of valour in a very extraordinary degree.' ("Ant." VII. 15 : 2) 'His military capacity is proved by the uniform success he achieved as a commander... To these qualities he added astute diplomacy and far-seeing statemanship.' (EBr. VII. p. 78). He was the real founder of the Hebrew empire. 'Israel rallied to David...and under David's leadership the supremacy of the Hebrew kingdom was decisively established.' (UHW. I. p. 677 : see also II. p. 817). 'David was brave, generous and magnanimous. He was a master-spirit who drew others to him and for whom they would gladly lay down their lives.' (NSBD. p. 173).

373. That David's was a deeply religious personality is admitted even by unfriendly critics. 'David himself was sincerely loyal to Jehovah, Israel's God. His battles were fought and his victories won in the name of Jehovah. None of his public acts was marked by any disloyalty or unfaithfulness to Jehovah...Through David the popular conception of the power of Jehovah must have been greatly strengthened.' (NSBD. p. 172) 'He was a sincerely religious man, a devout worshipper of Yahweh' (EBr. VII. p. 78) 'David's piety was so great that his prayers were able to bring things from heaven down to earth' (JE. IV. p. 455).

374. See P. XVII. n. 171.

مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ
تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُمْ بَيْنَنَا
بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ
فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ
لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ
وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٢٥﴾ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ

19. (والطير . . . اواب) And *so did* the birds *also*, gathering[375]; all oft returning *to Him* on his account[376].

20. (وشددنا . الخطاب) And We strengthened[377] his dominion and vouchsafed to him wisdom[378] and decisive speech[379].

21. (وهل . . . المحراب) And has the news of the contending parties[380] reached thee[381], when they walled *his* apartment[382] ?

22. (اذ دخلوا . . . الصراط) When they went in to Dāūd, he was frightened at them[383]. They said : have no fear; *we are* two contending parties[384]. One of us has oppressed the other; so judge between us with truth[385], and be not iniquitous, and guide us to the even path.

23. (ان . . . الخطاب) Verily[386] this my brother[387] has ninety-nine ewes while I have a solitary ewe, and he says : entrust it to me, and he has overcome me in argument[388]

24. (قال . . . اناب) *Dāūd* said : assuredly he has wronged thee in demanding thy ewe in addition to his ewes and surely many of the partners oppress each other save such as believe and work righteous *deeds*, and few are they[389]. And Dāūd imagined[390] that We had tried him[391]. So he asked forgiveness of his Lord, and he fell down bowing[392] and turned in penitence[393].

25. (فغفرنا . . . مآب) So We forgave him that ; and verily for him is an access to Us[394] and a happy retreat.

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375. (round him for the purpose).

376. *i. e.*, all of them hymned the praise of God in unison with him.

377. 'David raised the land to the highest state of prosperity and glory, and by his conquests made the united kingdom the most powerful state of the age. To do this other qualities than mere military capacity were required...His talent enabled him to weld together the mixed southern clans which became incorporated under Judah, and to build up a monarchy which represented the highest conception of national life possible under the circumstances.' (EBr. VII. p. 858. 11th. Ed.)

'His real monument was the united kingdom which he established, its influence stretching right up into Syria : it was the most powerful Empire that Palestine ever produced.' (EBr. VII. p. 78) 'Greatly loved in his day, deeply revered by those who came after him. David was perhaps the most winsome character in Hebrew story, lovable, because so human, even in his faults. A great warrior, and a great statesman, his importance as the real constructor of the Hebrew kingdom can hardly be overestimated.' (*ib*) 'It is no easy task to gather into one view the various traits of character which the history of David's life has displayed before us. One feels so petty beside this great man : one's own feebleness is in such marked contrast to his strength, that, however one may strive to appreciate his many excellences, one is conscious of being unable to do justice to them.' (Deane, *David : His Life and Times*, p. 205). David's work for Israel was of greatest importance...His fame will endure as Israel's greatest ruler after Moses. He not only reunited Israel and gave it for the first time a strong, well-organised, and well-administered government but he gave it a new national consciousness.....Under him for the first time Israel had a capital city, a central government, a standing army, a court, and a supreme court of justice.' (NSBD. p. 172).

378. حكمة , in addition to its other meanings, also means 'Equity or justice, in judgment or judicial decision.' (LL) 'We may safely assert that... no ancient Israelite exercised such a personal charm as David, and that he owed this not merely to his physical but also to his moral qualities. In him the better elements of the Israelitish character start at once into a new life.' (EBi. c. 1033) 'He knew well how to wait his opportunity, and instead of snatching at the kingship in haste allowed the fruit to ripen until it fell into his hands, all the while strengthening his hold upon his fellow countrymen. His choice of Jerusalem as capital is an excellent example of his wisdom.' (EBr. VII. p. 78) 'He was a discerner of men and knew how to use each in the place for which he was best fitted. As a king he showed a kingly dignity and bearing, but was withal affable and approachable. Politically he was shrewd and far-seeing, and his military skill gave him victory in all his wars. His people trusted and loved him as a just ruler'. (NSBD. p. 173).

379. David 'was also of very great abilities in understanding, and apprehensive of present and future circumstances, when he was to manage any affairs.' ('Ant.' VII. 15 : 2). 'Heading a kingdom which he had made, and giving to it institutions, military, civil, religious–he is energetic, laborious, unsparing of trouble, fertile in expedients, courageous in danger, self-relying, sufficient, in all transactions competent.' (Deane, *David : His Life and Time*, p. 211)

380. (in the reign of David).

381. (O Prophet !)

382. *i. e.*, the oratory of David, which was well-guarded, and meant for prayers and devotion. They were perhaps prevented from going in to him by the door, because of his being engaged in devotion.

383. (for their having invaded his privacy in this peculiar manner).

384. (and have come to seek redress at thy hands).

385. (and equity).

386. Thus one of them proceeded.

387. (in faith).

388. Or 'in dispute.'

389. Here 'ما' is redundant, denoting vagueness and wonder, or a corroborative of fewness.' (LL)

390. (in his righteousness after the parties had gone).

391. (through this incident)

392. (in thanksgiving.) Or 'prostrating himself.'

393. (for what he, judging himself by his own standard, considered himself guilty).

394. (in Paradise).

خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ
عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو
الْأَلْبَابِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ۚ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾
فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ

26. (يداؤد . . الحساب) O Dāūd[395] ! We have appointed thee a vicegerent in the earth[396]; so judge between mankind with truth[397], and do not follow *thy* desire[398], lest it cause thee to err from the path of Allah. Verily those who err from the path of Allah, to them shall be a severe torment for they ignored the Day of Resurrection.

SECTION 3

27. (وما . . . من النار) And We have not created the heavens and the earth and what is in-between in vain[399]. That[400] is the conjecture of those who disbelieve[401]. And woe unto those who disbelieve——the Fire[402] !

28. (ام . . . كالفجار) Shall We make those who believe and work righteous *deeds* like unto the corrupters in the earth[403]? Or shall We make the pious like unto the ungodly[404]?

29. (كتب . . الالباب) *This is* a Book blessed[405], We have sent down unto thee[406] that they[407] may ponder the revelations thereof, and that there may be admonished men of understanding.

30. (ووهبنا . . . اواب) And We vouchsafed to Dā ūd Sulaimān[408]. An excellent bondman[409] ! he was oft-returning[410].

31. (اذ عرض . . الجياد) *Recall* when there were presented to him[411] at eventide[412] coursers swift-footed[413].

32. (فقال . . بالحجاب) He said[414] : verily I have loved *earthly* good above the remembrance of my Lord[415] until *the sun* has disappeared behind the veil.

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395. (God addressed him thus).

396. (to execute and enforce His laws). 'David was not only a warrior but also a wise and energetic ruler.' (JE. IV. p. 455) 'This man was of an excellent character, and was endowed with all virtues that were desirable in a king, and in one that had the preservation of so many tribes committed to him.' ('Ant.' VII. 15 : 2) 'We can readily understand that the Jews of later days looked back

to David as the ideal king and pictured the ruler of the happy day for which they hoped as a second David.' (EBr. VII. p. 78, 11th Ed.)

397. (and justice) 'To the chief civil duty of a king—the administration of justice—David paid the utmost attention.' (EBi. c. 1031) 'In after-times his name became the symbol of a righteous rule.' (c. 1034) 'He was prudent and moderate, and kind to such as were under any calamities : he was righteous, and humane ; which are good qualities, peculiarly fit for kings : nor was he guilty of any offence in the exercise of so great an authority.' ('Ant.' VII. 15 : 2)

398. (of thy heart). David's character 'should be judged by his habitual recognition of a generous standard of conduct, by the undoubted purity and lofty justice of an administration which was never stained by selfish considerations or motives of personal reasons, and finally by the calm courage which enabled him to hold an even and noble course in the face of dangers and treachery.' (EBr. VII. p. 858. 11th Ed.) 'Further criticism of records has only confirmed the eulogy given to David by Robertson Smith in 1877—that the administration of justice was never stained by selfish considerations or motives of personal rancour.' (EBi. c. 1034)

399. *i. e.*, without a serious purpose.

400. *i. e.*, the doctrine that there is no purpose behind the universe, or that it is the outcome of a mere fortuitous concourse of atoms.

401. *i. e.*, of the materialists.

402. من is here only explicative.

403. Which negatives the very purpose of creation.

404. Which is tantamount to a negation of the moral government.

405. *i. e.*, abounding in advantage or ability.

406. (O Prophet !)

407. *i. e.*, mankind.

408. 'And the wealth accumulated under his long rule has become proverbial.' (UHW, I. p. 677).

409. (of God). See P. I. nn. 442, 443.

410. This repudiates altogether the charges of idolatry brought against Solomon by the Bible. (1. Ki. 11 : 4-9).

411. (on the occasion of a holy war).

412. *i. e.*, after the sun had set, and the hour of his prayer was rather delayed.

413. 'And Solomon gathered together chariots and horsemen : and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots.' (1. Ki. 10 : 26) 'Solomon's traffic in horses, and the sums for which he procured them for the kings of the Hittites and of Syria were among the most memorable features of his land commerce.') (Farrar, *Solomon : His Life and Times*, p. 140) For large importation of horses by Solomon in Palestine see also JE. VI. p. 470 : EBi. c. 2125.

414. (grieving at the prayer delayed).

415. *i. e.*, the performance of my prayer.

وَالْاَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا
يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ ﴿٣٦﴾ وَالشَّيٰطِيْنَ
كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ﴿٣٧﴾ وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿٣٨﴾ هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَاِنَّ
لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٤٠﴾ وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ﴿٤١﴾
اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرٰى
لِاُولِي الْاَلْبَابِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ۗ اِنَّا وَجَدْنٰهُ صَابِرًا ۗ نِعْمَ الْعَبْدُ ۗ اِنَّهٗ

33. (ردوها . . الاعناق) Bring them[416] back to me[417], and[418] he set about slashing *their* legs and necks[419].

34. (ولقد . . . اناب) And assuredly We tried Sulaimān[420], and set upon his throne a *mere* body[421]. And then he was penitent[422].

35. (قال . . . الوهاب) He said,[423] Lord ! forgive me[424], and bestow on me a dominion[425] which no one may obtain besides me[426]. Verily Thou ! Thou art the Bestower[427].

36. (فسخرنا . . اصاب) Then We subjected to him the wind ; it ran gently by his command witherward he directed[428].

37. (والشیطین . . . غواص) And *We subjected to him* the evil ones[429]: every builder[430] and diver[431].

38. (وآخرین . . الاصفاد) And others bound in fetters[432].

39. (ھذا . . . . حساب) This is Our gift[433], so spend thou or withhold, without *rendering* an account[434].

40. (وان . . . ماٰب) And verily for him is an approach to Us[435], and a happy end.

SECTION 4

41. (واذکر . . .عذاب) And remember thou[436] Our bondman Ayyūb[437] when he cried to his Lord[438]: verily Satan has touched me with affliction[439] and suffering[440].

42. (ارکض . . . شراب) Stamp thou *the ground* with thy foot[441]; yonder is *water*[442], to wash in, cool, and to drink.

43. (ووھبنا . . الالباب) And We bestowed on him his household[443] and along with them the like thereof[444], out of mercy from Us, and a remembrance to men of understanding.

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416. *i. e.*, those horses.
417. This Solomon said to those around him.
418. (to atone for his momentary negligence.)

419. *i. e.*, slaughtering them as a sacrifice to God.

420. (in another way).

421. On a certain night, it is related, Solomon said that he would go in to his seventy wives, and thus would beget seventy sons, every one of whom would be a warrior in God's cause. Unhappily he omitted to add 'if God will,' which omission, though no sin in itself, was unworthy of a prophet of God. The consequence was that instead of 70, he had only one son, and that also a mishap, undeveloped invalid.

422. (of that slight negligence, as befitted a man of his deep spiritual susceptibilities).

423. The desire in Solomon's heart for begetting a number of sons was not for its own sake, but in order to obtain recruits for God's army. Now on reflection he prays for a state of things when need for an extremely efficient army should no longer exist, so that his entire time and attention should be devoted to acts of prayer and worship.

424. (for the past).

425. Which worldly power was evidently intended to be used for God's service.

426. (in my life-time, so that I may have no occasion for such negligence in future). 'History, Poetry and Legend combine to magnify the splendour of Solomon... He filled an unusually large space in the eyes of his contemporaries.' (Farrar, *Solomon : His Life and Time*, p. 129) For the greatness and splendour of Solomon's empire see P. XIX. n. 420.

427. (see that it is not difficult at all for Thee to grant this prayer).

428. See P. XVII. v. 81 : P. XXII. nn. 175, 177.

429. See P. XVII. n. 177.

430. (of wonderful structures). See P. XVII. n. 179.

431. (that brought up pearls from the sea). See P. XVII. n. 178.

432. (by way of punishment for their unruly behaviour).

433. Thus God said to Solomon.

434. *i. e.*, thou art owner and master in the full sense.

435. (in the Hereafter).

436. (O Prophet !).

437. 'There was a man in the land of Uz, whose name was Job : and that man was perfect and upright, and one that feared God and eschewed evil.' (Job. 1 : 1) 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ?' (Job. 1:8). The land of Uz lay on the eastern borders of Palestine, near the desert of Arabia. Repeatedly in the Bible, he is classed with such personages as Noah aud David. 'These three men, Noah, David, and Job.' (Ezek. 14 : 14, 19) : and these are mentioned as the three most righteous men. His

age and his epoch are matters of uncertainty. According to the rabbis, 'he lived in the time of Jacob's sons;... was born when Jacob and his children entered Egypt;... and died when the Israelites left that country.' Consequently he lived 210 years. (JE. VII. p. 193). 'Tradition places the home of the patriarch in the Hurān, where a monastery bearing his name exists. He is said to have been a native of ***Jol'an***, and early Arabian authors state that he was born in the neighbourhood of *Nuwā*. Not far from the monastery is shown the *Makam Eyy'ub*, or Station of Job, his well, and the trough in which he is said to have washed after his trials were over... The currency of the tradition among both Christians and Mohammadans living in the district implies that it is of considerable antiquity.' (DB. IV. p. 842) See also P. XVII. n. 181.

438. (after the loss of his sons and himself being afflicted with a loathsome disease).

439. *i. e.*, mental distress.

440. *i. e.*, physical diseases. Job, a prophet of God as he is, attributes, out of sheer respect, his ailments to the devil, though everything was from God.

441. Thus God said to Job.

442. (for thee)

443. *i. e.*, We restored to him his family.

444. *i. e.*, not only were they restored but also their number was doubled. 'Also the Lord gave Job twice as much as he had before... So the Lord blessed the latter end of Job more than his beginning.' (Job. 42 : 10, 12)

أَوَّابٌ ﴿٤٤﴾ وَاذْكُرْ عِبٰدَنَا إِبْرٰهِيمَ وَإِسْحٰقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصٰرِ ﴿٤٥﴾ إِنَّا أَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى
الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾ وَاذْكُرْ إِسْمٰعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾
هٰذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنّٰتِ عَدْنٍ مُفَتَّحَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾ مُتَّكِئِينَ فِيهَا يَدْعُونَ
فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هٰذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾ إِنَّ
هٰذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾ هٰذَا وَإِنَّ لِلطّٰغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ ﴿٥٦﴾ هٰذَا
فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾ هٰذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا

44. (وخذ . . . اواب) And[445] take in thy hand a handful of twigs[446], and strike with it[447] and break not thy oath[448]. Verily We ! We found him patient[449]. An excellent bondman[450] ! verily he was oft-returning[451].

45. (و اذكر . . الا بصار) And remember thou Our bondmen, Ibrāhīm and Is-hāq and Ya'qūb[452] *all* owners of might and vision[453].

46. (انا . . . الدار) Verily We ! We distinguished them with a distinct quality : the remembrance of the Abode[454].

47. (وانهم . . الاخيار) And verily they are of the elect of the excellent ones[455] with Us.

48. (و اذكر . . الاخيار) And remember Ismā'īl and Al-Yas'a[456] and Zul-kifl[457]; all of the excellent ones[458].

49. (هذا . . . ماب) This is an admonition[459] And verily for the pious is a happy retreat——

50. (جنات . . . الابواب) Gardens Everlasting, the portals of which remain opened for them.

51. (متكئين . . . وشراب) Therein they will recline; therein they will call for plenteous fruit and drink.

52. (وعندهم . . اتراب) And with them will be *virgins* of refraining looks[460] *and* of equal age[461].

53. (هذا . . . الحساب) This it is which you are promised for the Day of Resurrection[462].

54. (ان . . . نفاد) Verily this is of Our provision ; there will be no ceasing of it.

55. (هذا . . . ماب) This[463] *for the righteous.* And verily for the exorbitant there shall be an evil retreat——

56. (جهنم . . . المهاد) Hell, wherein they roast, a wretched couch[464].

57. (هٰذا . . . وغساق) This——let them taste it, scalding water and corruption[465].

58. (وآخر. . . ازواج) and other *torments,* like them conjoined.

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445. (God said this to him further). Job, when he fell ill and had a very prolonged and loathsome illness was attended to very devotedly by his wife. Once the devil appeared to her, and taking advantage of her distracted condition reminded her of her past prosperity, and promised her that if she would worship him he would not only heal her husband, but restore to them whatever they had lost. On coming home she wanted to sound her husband on the subject. But hardly had she mentioned the proposal when the prophet Job was incensed at the very audacity of it, and swore forthwith to punish his wife with hundred stripes.

446. ضغث is 'A handful of herbs;... or a handful of twigs of trees or shrubs;... or whatever is collected together, and grasped with the hand.' Here it means, 'A bundle of rushes, a hundred in number, consisting of slender stalks without leaves, whereof mats are made.' (LL)

447. (thy wife). She was by now restored to her former youth and beauty. Job, to satisfy his oath taken in a mood of moral indignation, is now directed by God to strike her one simple blow with a palm-branch having a hundred leaves.

448. (by abstaining from striking her altogether). The obligation of the oath is rescinded as a matter of special mercy.

449. See P. XVII. n. 181 ff.

45 . 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.' (Job. 2 : 3)

451. (to Us). 'Then Job answered the Lord, and said....Wherefore I abhor myself, and repent in dust and ashes.' (Job. 42 : 116).

452. All of whom resisted and overcame evil.

453. *i. e.*, men of action as well as of knowledge and understanding. This is added to vindicate their character from the charges of immorality brought against them by the Biblical writers.

454. *i. e.*, they were men of true devotion and piety.

455. *i. e.*, among the most honoured of the honoured ones, and not men of doubtful and mixed character as painted in the writings of the Jews and Christians.

456. See P. VII. n. 569.

457. Prophet Ezekiel of the Bible, noted for his splendid visions and literary imagery. Very little is known of his personal history beyond the fact that he was asked and consecrated to the ministry in the fifth year of his captivity in Babylon, and that the period of his ministry lasts probably from 592 B. C. to 570 B. C.

'Ezekiel and Jeremiah were contemporary prophets, though the latter was the much older of the two.' (Dummelow *op. cit.*, p. 489) 'One of the great literary prophets, a son of Buzi, of priestly lineage. . .Highly respected on account of his piety and sagacity.' (VJE. p. 219) 'He is supposed to have been born during the reign of Josiah and to have been a younger contemporary of Jeremiah. . .He was carried captive with Jehoichin to Babylonia in 597. . . He is sometimes styled as the prophet of reconstruction. Others call him "the father of Judaism," since he placed the emphasis on love of God, need of holiness, and pre-eminence of the spiritual over the political aspect of communal life, thus cementing the real foundations of historical Judaism.' (*ib*). See also P. XVII. n. 188.

458. This is added to correct and contradict the darker side of their nature as depicted in the Bible.

459. (so that he who follows it shall fare well).

460. *i. e.*, who shall refrain from looking at any besides their spouses.

461. *i. e.*, of the same age as their spouses.

462. (O believers !).

463. *i. e.*, so far with regard to the rewards of the righteous.

464. (to lie on).

465. (flowing from the bodies of the damned).

النار ﴿٥٩﴾ قالوا بل انتم لا مرحبا بكم انتم قدمتموه لنا فبئس القرار ﴿٦٠﴾ قالوا ربنا من قدم لنا هذا
فزده عذابا ضعفا في النار ﴿٦١﴾ وقالوا ما لنا لا نرى رجالا كنا نعدهم من الاشرار ﴿٦٢﴾ اتخذنهم سخريا
ام زاغت عنهم الابصار ﴿٦٣﴾ ان ذلك لحق تخاصم اهل النار ﴿٦٤﴾ قل انما انا منذر وما من اله الا
الله الواحد القهار ﴿٦٥﴾ رب السموت والارض وما بينهما العزيز الغفار ﴿٦٦﴾ قل هو نبؤا عظيم ﴿٦٧﴾ انتم
عنه معرضون ﴿٦٨﴾ ما كان لي من علم بالملا الاعلى اذ يختصمون ﴿٦٩﴾ ان يوحى الي الا انما انا نذير
مبين ﴿٧٠﴾ اذ قال ربك للملئكة اني خالق بشرا من طين ﴿٧١﴾ فاذا سويته ونفخت فيه من روحي فقعوا

59. (هذا . . . النار) This is a crowd,[466] rushing in along with you; no welcome for them ; they are to roast in the Fire.

60. (قالوا . . . القرار) They[467] will say[468]: nay ! it is you for whom there is no welcome; it is you who have brought it upon us. *Ill* shall be *their* resting-place.

61. (قالوا . . . في النار) They[469] will say : our Lord ! whosoever has brought this upon us, to him increase doubly the torment of the Fire.

62. (وقالوا . . الاشرار) And they[470] will say : what is the matter that we do not see the men whom we counted among the evil ones[471]

63. (اتخذنهم . . . الابصار) Did we take them for a butt of mockery, *so unjustly,* or are they deluding *our* eyes[472] ?

64. (ان . . . اهل النار) Verily this is very truth : this wrangling[473] of the inmates of the Fire.

SECTION 5

65. (قل . . . القهار) Say thou[474] : I am but a warner, and there is no god but Allah, the One[475], the Subduer[476].

66. (رب . . . الغفار) Lord of the heavens and the earth and whatsoever is in-between them, the Mighty, the Forgiver.

67. (قل . . . عظيم) Say thou [477]: it[478] is a great news[479].

68. (انتم . . . معرضون) You are averting therefrom[480].

69. (ما كان . . . يختصمون) I had no knowledge of the chiefs on high[481] when they were disputing.[482]

70. (ان . . . مبين) Naught is revealed to me[483] except that I am a manifest warner.

71. (اذ قال . . . طين) *Recall* when thy Lord said to the angels : I am *about* to create a human being from clay;

466. (of the culprits). Thus the damned will say to one another.

467. *i. e.*, the seduced ones ; the followers.

468. (to the seduced, the ringleaders).

469. *i. e.*, the seduced ones.

470. *i. e.*, the inmates of Hell; both the seducers and the seduced.

471. *i. e.*, whom we, viewing with our distorted vision, took for the erring ones.

472. (while they are with us in Hell).

473. *i. e.*, this mutual incrimination.

474. (O Prophet !)

475. (with no 'Persons' and 'Incarnations'). The number of the pagan gods is almost unthinkable. In the Hindu Pantheon 'there is often mention of thirty-three, or three times eleven, once of three thousand three hundred and thirty-nine; in the Atharva-Veda this last number is still further increased, the Gandharvas alone amounting to six thousand three hundred and thirty-three.' (Barth, *op. cit.*, p. 25).

476. See P. XII. n. 496.

477. (O Prophet !)

478. *i. e.*, the Message I bring.

479. (worthy of being listened to with heart and soul).

480. (as a mere man, and by myself).

481. *i. e.*, angels.

482. (concerning Adam).

483. *i. e.*, Revelation is the only source of my knowledge concerning the happenings on high, and so you ought to believe in me.

لَهٗ سٰجِدِيْنَ ﴿٧٢﴾ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٧٣﴾ اِلَّآ اِبْلِيْسَ ؕ اِسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٧٤﴾ قَالَ يٰٓاِبْلِيْسُ
مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ﴿٧٥﴾ قَالَ اَنَا خَيْرٌ مِّنْهُ ؕ خَلَقْتَنِيْ مِنْ
نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ﴿٧٦﴾ قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿٧٧﴾ وَّاِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ ﴿٧٨﴾
قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿٧٩﴾ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٨٠﴾ اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٨١﴾ قَالَ
فَبِعِزَّتِكَ لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ﴿٨٢﴾ اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿٨٣﴾ قَالَ فَالْحَقُّ ؗ وَالْحَقَّ اَقُوْلُ ﴿٨٤﴾ لَاَمْلَئَنَّ
جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ اَجْمَعِيْنَ ﴿٨٥﴾ قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ ﴿٨٦﴾ اِنْ
هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَاَهٗ بَعْدَ حِيْنٍ ﴿٨٨﴾

72. (فاذا . . . ساجدين) Then when I have created him and breathed into him of My spirit[484], fall down before him prostrate[485].

73. (فسجد . . . اجمعون) The angels fell prostrate; all of them.

74. (الا . . . الكافرين) Not so Iblīs[486]. He grew stiff-necked, and became of the infidels.

75. (قال . . . العالين) Allah said : Iblis! what does prevent thee from prostrating thyself before what I have created with my both hands ?[487] Hast thou been stiff-necked[488], or art thou of the exalted ones[489].

76. (قال . . . طين) Iblīs said[490] : I am better than he[491] : me thou hast created of fire[492], and him Thou hast created of clay[493].

77. (قال . . . رجيم) *Allah* said : get thee forth herefrom[494], verily thou art driven away.[495]

78. (وان . . . يوم الدين) And verily My curse shall be on thee till the Day of Requital[496].

79. (قال . . . يبعثون) *Iblīs* said : Lord! respite me till the Day whereon they are raised up[497].

80. (قال . . . المنظرين) *Allah* said : verily thou art of those respited.

81. (الى . . . المعلوم) till the Day of the time appointed[498].

82. (قال . . . اجمعين) *Iblīs* said : by Thy Majesty, then I shall surely seduce them[499], all,

83. (الا . . . المخلصين) save Thy sincere bondmen among them[500].

84. (قال . . . اقول) *Allah* said : the truth is, and *it is* the truth I always say,

85. (لاملئن . . اجمعين) that I shall fill Hell with thee and such of them as shall follow thee. all together.

86. (قل . . . المتكلفين) Say thou[501]: I ask of you[502] no wage for it[503] nor am I of the affecters[504].

87. (ان . . . للعلمين) It is naught but an admonition to the worlds.

88. (ولتعلمن . . . حين) And you shall surely come to know of its truth after a season[505].

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484. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and men became a living soul.' (Ge. 2 : 7) Note that this spirit of God breathed into man was never withdrawn from him. Hence there is no doctrine of the 'fall of man' in Islam:

485. See P. I. nn. 149, 150.

486. See P. I. n. 151.

487. 'The Muslim mystics explain this as meaning with both the glorious and the terrific attributes of God, whereas the angels were created by the exercise of only one class of attributes.' (Pickthall)

488. *i. e.*, hast thou through arrogance an exaggerated idea of thyself ?

489. *i. e.*, or art thou really too high in rank to bow to the command of God ?

490. (choosing in effect the latter alternative).

491. (and so I ought not be asked to do obeisance to a being lower than myself).

492. (which is a superior element).

493. (which is an inferior element).

494. See S. XV. v. 34.

495. (from God's grace and mercy).

496. (so that there is no chance whatever of forgiveness).

497. *i. e.*, the dead.

498. *i.* e., the time of Resurrection.

499. *i. e.*, mankind; the progeny of Adam.

500. *i. e.*, marked by Thy grace. 'In the Louvre there is a picture, by Guido Reni, of St. Michael with his foot on Satan's neck. The richness of the picture is in large part due to the fiend's figure being there. The richness of its allegorical meaning also is due to his being there——that is, the world is all the richer for having a devil in it, so long as we keep our foot upon his neck. In the religious consciousness, that is just the position in which the fiend, the negative or tragic principle, is found; and for that very reason the religious conciousness is so rich from the emotional point of view.' (James, *Varieties of Religious Experience*, p, 50).

501. (O Prophet !)

502. (O pagans).

503. *i. e.*, for my preaching. The purport is: I have no thought of gain or any other such motive for forging the role of an apostle.

504. *i. e.*, nor am I led by nature or habit to practice deceit and falsehood.

505. (but then it shall be of no avail).

آياتها ٧٥ (٣٩) سُورَةُ الزُّمَرِ مَكِّيَّةٌ (٥٩) ركوعاتها ٨

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَنْزِيلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيزِ الْحَكِيمِ ۝١ إِنَّآ أَنْزَلْنَآ إِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ
الدِّينَ ۝٢ أَلَا لِلّٰهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى اللّٰهِ
زُلْفٰى ۚ إِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللّٰهَ لَا يَهْدِي مَنْ هُوَ كٰذِبٌ كَفَّارٌ ۝٣ لَوْ أَرَادَ
اللّٰهُ أَنْ يَتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ سُبْحٰنَهُ ۚ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝٤ خَلَقَ السَّمٰوٰتِ

Sūrat-uz-Zumar

The troops. XXXIX

(Makkan, 8 Sections and 75 Verses)

In the name of Allah, the Compassionate, the Merciful.

1. (تنزيل . . . الحكيم) The revelation of *this* Book is from Allah, the Mighty[506], the Wise[507].

2. (انا . . . الدين) Verily We! We have sent down the Book to thee[508] with truth : so worship thou Allah, making exclusion[509] for Him in religion.

3. (الا . . . كفار) Lo! for Allah is the religion exclusive.[510] and those who take patrons[511] besides Him, *saying*[512]: we do not worship them save in order that they may bring us nigh unto Allah[513]—verily Allah will judge between them[514] concerning that wherein they differ[515]. Verily Allah does not guide him who is[516] a liar *and* ingrate.

4. (لو . . . القهار) Had Allah willed to take a son, He would have chosen whomsoever He pleased out of what He has created[517]. Hallowed be He[518]! He is Allah, the One[519], the Subduer.[520]

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506. *i. e.*, Able to punish the opponents of His will immediately.

507. *i. e.*. One who gives respite to the transgressors in accordance with His universal Scheme.

508. (O Prophet !)

509. *i. e.*, sincere and exclusive obeisance is due to God and to re-establish it on the earth was the mission of the holy Prophet.

510. Zeal and enthusiasm must follow true religion and piety.

511. (as more intimately connected with the affairs of man and more responsive to his invocations).

512. *i.e.*, apologising for their cult of saints, angels, incarnations, and other gods !

513. *i. e.*, the ever recurring plea of the polytheistic people. Compare and contrast with this absolute, pure, and unadulterated monotheism of Islam the palpably polytheistic attitude of Christianity. 'The faithful who belong to the Church militant upon earth, in offering their prayers to God, call at the same time to their aid the saints who belong to the Church in heaven; and these, standing on the highest steps of approach to God, by their prayers and intercessions purify, strengthen, and offer before God the prayers of the faithful living upon earth, and by the will of God work graciously and beneficently upon them.' ('Longer Orthodox Catechism,' quoted in ERE. XI. p. 51) 'We ask God to grant blessings, we ask the saints to be our advocates. To God we say; "Have mercy on us"; to the saints we commonly say : "Pray for us"...We beg of them, as they are pitiful, to take compassion on us and interpose in our behalf.' ('Roman Catechism', quoted in ERE. XI. p. 51) This mentality, perhaps, is at the root of the primitive manes-worship and the Christian cults of the dead. 'A crowd of saints, who were once men and women, now form an order of inferior deities, active in the affairs of men and receiving from them reverence and prayer.' (PC. II. p. 120)

514. *i. e.*, the true believers on the one hand and the polytheists on the other.

515. *i. e.*, respective divine honours to be effered to those Mediators and gods and goddesses.

516. (by habit and choice).

517. *i.e.*, that 'Son' as a created being would have been in any case inferior to Him. The argument is : assuming that God betook for Himself a Son, is that Son an uncreated Being like Himself, or a created being inferior to Him and belonging to another class ? If the former, then the clear conclusion is a doctrine of Dualism; if the latter, does it befit a Perfect Being to beget one who is imperfect ?

518. (from all such blasphemous notions).

519. *i. e.*, admitting of no duality or plurality in His person.

520. *i. e.*, admitting of no partnership in His attributes. See P. XII. n. 496.

وَالْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ
يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ۗ اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ﴿٥﴾ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَاَنْزَلَ
لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ۗ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ۖ
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۖ لَا اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ﴿٦﴾ اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ ۟
وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَاِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۗ ثُمَّ اِلٰى رَبِّكُمْ
مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۗ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٧﴾ وَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ

5. (خلق . . . الغفار) He has created the heavens and the earth with a purpose[521]. He rolleth the night around the day, and He rolleth the day around the night[522] and He has subjected the sun and the moon[523] each running on for a term appointed. Lo ! He is the Mighty[524], the Forgiving[525].

6. (خلقكم . . . تصرفون) He created you[526] of a single soul[527] and made his spouse[528] therefrom[529]; and of the cattle He sent down unto you[530] eight kinds[531]. He creates you in the bellies of your mothers, one creation after creation,[532] in threefold darkness.[533] Such is Allah, your Lord. His is the dominion, there is no god but He. Whither then turn you away[534] ?

7. (ان . . . الصدور) If you disbelieve, then verily Allah is independent of you[535]. And he does not approve of infidelity in His bondmen[536]. And if you return thanks[537], He approves of that in you. No burdened soul shall have another's burden[538]. Your return is thereafter to your Lord, and He shall declare to you what you have been doing[539], verily He is Knower of innumerate secrets .

521. *i. e.*, with a definite purpose ; and not aimlessly or sportively.

522. 'Professor Whitehead describes the universe, not as something static but as a structure of events possessing the character of a continuous creative flow. This quality of Nature's passage in time is perhaps the most significant aspect of experience which the Qurān especially emphasizes.' (Iqbal, *Reconstruction of Religious Thought in Islam*, p. 61)

523. (to His laws). Being no deities or sub-deities, these two heavenly bodies, like all created beings, are subservient to Him and His laws.

524. So He shall punish those who reject His signs.

525. So He shall forgive them who repent after their rejection.

526. (O mankind !) See P. IV. n. 476.

527. (which He originated). The Holy Qurān makes it absolutely plain that all the present varieties of mankind have descended from a single undivided

stock, and that the white–, the black–, and the red-skinned people of to-day,——the typical Negrito and the typical Caucasian——have sprung from one common ancestor. 'Specific unity of mankind is shown, in the words of a recent authority on anthropology, in the prevailing physical and mental uniformity of all peoples. According to E. B. Tylor all tribes of men, from the blackest to the whitest, the most savage to the most cultured, have such general likeness, in the structure of their bodies and the working of their minds, as is easiest and best accounted for by their being descended from a common ancestry, however [illegible] (ERE.V,p. 522). The question of the unity of mankind has occupied a prominent position among the ethnological attempts to survey the cultural history of the pre-historic people. World-wide distribution of similar cultural types could not possibly have taken place at early stage of human civilization, if, as some believed it to have been, the origin of humanity would not have been one, but manifold and parallel, in various regions of the globe. To this evidence, moreover, the observations of physical anthropology have still to be added. The various social, *i. e.*, the bodily types of the human race, are different in superficial details, such as colour of skin, hair and eyes, form of nose, lips, eyelids or structure of the hair. But still, the human body is fundamentally the same among all the nations of the world.' (Ehrenfels in *The Islamic Culture*, for Oct. 1940, pp. 439, 440). The Qurān is clear and emphatic in asserting the basic unity of mankind and in proclaiming that Man is of one kind. See also P. IV. n. 477; IX. n. 346.

528. *i. e.*, Eve the first woman.

529. *i. e.*, from that soul.

530. *i. e.*, four classes, male and female, of sheep, goats, camels and oxen.

531. *i. e.*, for your general domestic use.

532. *i. e.*, by various stages.

533. The embryo is covered by a membrane, which is in the womb, which again is in the belly; hence the three veils of darkness.

534. (O polytheists !)

535. (so you cannot harm Him possibly).

536. (in their interest, as it is to their own hurt).

537. (to Him, by accepting true doctrines).

538 (in the Hereafter). This does away with the doctrine of atonement altogether.

539. (and shall recompense you accordingly).

دَعَا رَبَّهٗ مُنِيبًا اِلَيْهِ ثُمَّ اِذَا خَوَّلَهٗ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوْۤا اِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلّٰهِ
اَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهٖ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا اِنَّكَ مِنْ اَصْحٰبِ النَّارِ ۞۸ اَمَّنْ هُوَ قَانِتٌ
اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ
وَالَّذِيْنَ لَا يَعْلَمُوْنَ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۞۹ قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ لِلَّذِيْنَ
اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ وَاَرْضُ اللّٰهِ وَاسِعَةٌ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ۞۱۰
قُلْ اِنِّيْۤ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ۞۱۱ وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ۞۱۲

8. (واذا . . . النار) And when *some* hurt touches man, he calls upon his Lord, turning to him in penitence. Then when He bestows upon him a favour from Himself, he forgets that for which he had called *on Him* before, and sets up peers to Allah that he may lead astray *others* from His path. Say thou[540] : enjoy thou life in thy infidelity for a while[541], verily thou art of the inmates of the Fire.

9. (امّن . . . الالباب) Is he who is devout in the watches of the night prostrating himself and standing, bewaring of the Hereafter and hoping for the mercy of His Lord *to be dealt with like* a *wicked infidel?* Say thou[542] : shall they who know and those who know not be *held* equal[543] ? *It is* only men of understanding who receive admonition.

SECTION 2

10. (قل . . . حساب) Say thou[544]: My faithful bondmen! fear your Lord. For those who do good in this world there is good[545]; and Allah's earth is spacious[546]. Surely the steadfast will be paid their wages in full without reckoning[547].

11. (قل . . . الدين) Say thou[548]: verily I am bidden to worship Allah, making religion exclusive for Him[549].

12. (وامرت . . . المسلمين) And I am bidden *this,* in order that I may be the first[550] of those who submit[551].

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540. (O Prophet !)

541. *i. e.*, during the brief little life of this world, O infidels !

542. (O Prophet !)

543. (in the sight of God).

544. (to the believers on My behalf, O Prophet !)

545. (as compensation and reward).

546. So let him who cannot safely exercise his religion in his native land, **emigrate** to a place of liberty and security.

547. *i. e.*, to their heart's content, and even more.

548. (O Prophet !)

549. *i. e.*, to the total exclusion of every other worship.

550. (in order that others may follow me).

551. (themselves to God; and others should follow my lead).

قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلِ اللّٰهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي ﴿١٤﴾
فَاعْبُدُوا مَا شِئْتُم مِّن دُونِهِ ۗ قُلْ إِنَّ الْخٰسِرِينَ الَّذِينَ خَسِرُوٓا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيٰمَةِ ۗ
أَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾ لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذٰلِكَ يُخَوِّفُ
اللّٰهُ بِهِ عِبَادَهُ ۚ يٰعِبَادِ فَاتَّقُونِ ﴿١٦﴾ وَالَّذِينَ اجْتَنَبُوا الطّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا إِلَى
اللّٰهِ لَهُمُ الْبُشْرٰى ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولٰٓئِكَ
الَّذِينَ هَدٰىهُمُ اللّٰهُ ۖ وَأُولٰٓئِكَ هُمْ أُولُوا الْأَلْبٰبِ ﴿١٨﴾ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ۗ أَفَأَنتَ تُنقِذُ

13. (قل . . . عظيم) **Say thou**[552]: I[553] fear, if I disobeyed my Lord, chastisement of an awful Day[554].

14. (قل . . . دينى) Say **thou**: *it is* **Allah I worship**, making faith for Him exclusive.

15. (فاعبدوا . . . المبين) So worship **whatever you will besides Him**[555] *O pagans!* Say thou: the *real* losers are those **who shall have lost** themselves[556] and **their** households[557] on the Day of **Judgement**. **Lo!** that will be a manifest loss[558].

16. (لهم . . . فاتقون) For them! coverings of Fire will be above them and beneath them. With this Allah frightens His bondmen. **My** bondmen therefore fear Me.

17. (والذين . . . عباد) And those who shun the devils **lest** they should worship them and turn to Allah in penitence, for them are glad tidings[559]. So **give thou**[560] glad tidings to My bondmen.

18. (الذين . . . الألباب) who listen to the Word and follow the excellent **thereof**[561]. Those are they whom Allah has guided, and those are men of **understanding**.

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552. (O **Prophet** !)

553. **——ever** I am——

554. **Even sinless** prophets **enjoy** no privileged position in God's universal **Law.**

555. **(and you will soon see the result,** O pagans !)

556. **(by their own errors).**

557. **(by having caused** them to err).

558. **(and real).** *Cf.* **the NT.** 'For what is a man profited, if he shall gain **the whole world, and lose his** own soul ? or what shall a man give in **exchange** for his soul ? **(Mt. 16 : 26)**

559. (of forgiveness).

560. (O Prophet !)

561. Which means the whole of it.

مِن فِي النَّارِ ﴿١٩﴾ لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ
يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي
الْأَلْبَابِ ﴿٢١﴾ أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم
مِّن ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ
مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ

19 (افمن . . . النار) Is he then on whom is justified the decree of torment——wilt thou[562] rescue him who is[563] in the Fire ?

20. (لكن . . . الميعاد) But those who fear their Lord, for them are lofty chambers with lofty chambers above them, built[564], whereunder rivers flow: the promise of Allah, and Allah fails not his appointment.

21. (الم . . . الألباب) Dost thou not[565] see that Allah sends down water from the sky, and causes it to enter springs in the earth, and thereby produces corn various-coloured. Thereafter it[566] withers and thou seest it turn yellow; then He makes it chaff. Verily herein is admonition for men of understanding.

SECTION 3

22. (افمن . . . مبين) Shall he then whose breast Allah has expanded for Islam, so that he *follows* a light from His Lord *be as he whose heart is hardened* ? Then woe to those who hearts are hardened against remembrance of Allah.[567] They are in a manifest error.

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562. (O Prophet !)
563. (as if already).
564. (already for them). Paradise consists of stages, one above another.
565. (O reader !)
566. *i. e.*, the produce.
567. *Cf.* the OT :—'Happy is the man that feareth always : but he that hardeneth his heart shall fall into mischief.' (Pr. 28 : 14) And the NT :—'He hath blinded their eyes, and hardened their heart that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them.' (Jn. 12 : 40)

مَنْ [illegible] وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۝ اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ
وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ۝ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُوْنَ ۝ [illegible] اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۝ وَلَقَدْ
ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ۝ قُرْاٰنًا [illegible] غَيْرَ ذِيْ
[illegible] ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَرَجُلًا [illegible]
هَلْ يَسْتَوِيٰنِ مَثَلًا ۚ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ [illegible]
اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ [illegible]

[illegible] has revealed[568] the most excellent discourse, a [illegible] oft-repeated[570] at which trembles the skins of those who [illegible] their Lord [illegible] then their skin and heart soften to the remembrance of [illegible] Allah's guidance to which He guides whom He will[573]; and whom [illegible] astray, for him there is no guide[574].

24. (افمن . . . تكسبون) Is he then, who will shield himself with his face [illegible] of torment on the Day of Resurrection[575] *be as he who is secure therefrom?* And it will be said to the ungodly: taste what you have been earning.

25. (كذب . . . يشعرون) Those who belied[576] before them[577], on them came the torment from whence they knew not[578].

26. (فاذاقهم . . . يعلمون) Allah made them taste humiliation in this world; and surely the torment of the Hereafter is greater——if they but know.

27. (ولقد . . . يتذكرون) And assuredly We have propounded in this Qurān every manner of similitudes for mankind, that haply they may be admonished.

28. (قرآنا . . يتقون) An Arabic Qurān[579], without any crookedness[580], that haply they may fear[581].

29. (ضرب . . . يعلمون) Allah propounds a similitude: a man has several partners[582], quarreling[583], and a man the property of one man[584]. Are the two equal in likeness[585] ? Peace be to Allah ! But most of them know not[586].

30. (انك . . . ميتون) Verily thou[587] art mortal and they[588] are mortals.

31. (ثم . . . تختصمون) Then on the Day of Resurrection you[589] shall be contending before your Lord[590].

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568. (in parts; on many different occasions).

569. *i. e.*, or 'self-resembling' alike all through in the excellence of its contents. The whole of the Qurān, although revealed piecemeal and during a long

مَنْ يَّشَاۤءُ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٢٣﴾ اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْۤءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ
وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ﴿٢٤﴾ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُوْنَ ﴿٢٥﴾ فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٢٦﴾ وَلَقَدْ
ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٧﴾ قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ
عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٢٨﴾ ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَاۤءُ مُتَشٰكِسُوْنَ وَرَجُلًا سَلَمًا لِّرَجُلٍ
هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٩﴾ اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ﴿٣٠﴾ ثُمَّ
اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ﴿٣١﴾

23. (الله . . . هاد) Allah has revealed[568] the most excellent discourse, a Book consimilar[569], oft-repeated[570], at which trembles the skins of those who fear their Lord[571]; then their skin and heart soften to the remembrance of Allah.[572] This is Allah's guidance to which He guides whom He will[573]; and whom Allah sends astray, for him there is no guide[574].

24. (افمن . . . تكسبون) Is he then, who will shield himself with his face from the evils of torment on the Day of Resurrection[575] *be as he who is secure therefrom?* And it will be said to the ungodly: taste what you have been earning.

25. (كذب . . . يشعرون) Those who belied[576] before them[577], on them came the torment from whence they knew not[578].

26. (فاذاقهم . . . يعلمون) Allah made them taste humiliation in this world; and surely the torment of the Hereafter is greater—if they but know.

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30. (انك . . . ميتون) Verily thou[587] art mortal and they[588] are mortals.

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568. (in parts; on many different occasions).

569. *i. e.*, or 'self-resembling' alike all through in the excellence of its contents. The whole of the Qurān, although revealed piecemeal and during a long

interval of about 22 years and dealing with facts and events far removed from each other is yet a Book consistent with itself, and comformable in its various parts.

570. *i. e.*, with the teachings constantly reiterated.

571. Which is a proof of their being moved by the Word of God.

572. *i. e.*, they are overcome by love and favour of God.

573. Such as those who are soft of heart.

574. Such as those who are hard-hearted.

575. To shield oneself by one's face is to expose oneself fully to the punishment; and this conveys a true picture of utter helplessness.

576. (the apostles of their age).

577. *i. e.*, the present-day infidels.

578. The punishment they received arrived in such a way and at such a time, and was of so tremendous a magnitude that the rejectors were taken quite aback.

579. See P. XIV. nn. 342, 343.

580. *i. e.*, with no defect, doubt, or contradiction; and unlike Christianity, without any 'mysteries of faith.' 'It must not be forgotten that this claim of the Qurān to miraculous eloquence,..was and is to the Arab incontrovertible.' (Palmer, 'The Qurān,' Intro. p. L) See also P. XV. n. 286.

581. (their Lord).

582. (as his masters).

583. (among themselves).

584. In the parable the distraction of the mind of the polytheist caused by service to so many gods is evident. Equally clear is the serenity of mind attending the worshipper of the only True God. *Cf.* the NT;—'No man can serve two masters : for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.' (Mt. 6; 24) Also Lk. 16 : 13.

585. 'Here is the secret of the transformation which Islam effects for the African animist...The monotheist, set free from the terrors of the animistic demon-world, or from the uncertainties and confessions of the polytheistic pantheon, lifts his face to heaven and gives his worship to the Supreme alone, and asks help from a Power which, he is assured, has no rival.' (ERE. X. p. 171)

586. *i. e.*, realize not even this single truth.

587. (O Prophet !)

588. *i. e.*, the infidels.

589. *i. e.*, the two contending parties of believers and unbelievers.

590. *i. e.*, shall come contending, and receive final judgement.

فمن اظلم ممن كذب على الله وكذب بالصدق اذ
جاءه اليس في جهنم مثوى للكفرين ﴿٣٢﴾ والذي جاء بالصدق وصدق به اولئك هم المتقون ﴿٣٣﴾
لهم ما يشاءون عند ربهم ذلك جزؤا المحسنين ﴿٣٤﴾ ليكفر الله عنهم اسوا الذي عملوا ويجزيهم اجرهم
باحسن الذي كانوا يعملون ﴿٣٥﴾ اليس الله بكاف عبده ويخوفونك بالذين من دونه ومن يضلل الله فما له
من هاد ﴿٣٦﴾ ومن يهد الله فما له من مضل اليس الله بعزيز ذي انتقام ﴿٣٧﴾ ولئن سالتهم من خلق
السموت والارض ليقولن الله قل افرءيتم ما تدعون من دون الله ان ارادني الله بضر هل هن كشفت

PART XXIV

32. (فمن . . . للكفرين) And who is a greater wrong-doer than he who fabricates[1] a lie against Allah, and belies the truth when it comes to him ?[2] Will not be the abode in Hell for the infidels ?

33. (والذي . . . المتقون) And whosoever brings the truth[3] and *whosoever* gives credence to it——these ! they are the pious.

34. (لهم . . . المحسنين) Theirs shall be whatever they will desire with their Lord[4]; that is the wage of the well-doers.

35. (ليكفر . . . يعملون) *This will be in order* that Allah may expiate from them the evil of what they may have worked, and may recompense them their wage for the best of what they have been working.

36. (اليس . . . هاد) Is Allah not sufficient[5] for His bondmen[6] ? Yet they[7] would frighten thee[8] with those besides Him[9]. And whom Allah sends astray[10], for him there will be no guide.

37. (ومن . . . انتقام) And whom Allah guides for him there will be no misleader. Is not Allah Mighty *and* Lord of Retribution ?[11]

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1. (associating others with Him as co-partners).
2. (through His prophet).
3. (from God either directly or through His prophets).
4. (whether of material objects or of intellectual pleasures or of spiritual ends).
5. (as a Protector).

6. *i. e.*, for all His creatures in general, for the holy Prophet—the bondman par excellence—in particular. On the use of 'Our bondman' or 'His bondman' for the holy Prophet see P. I. n. 98, and p. XV. n. 2.

7. *i. e.*, the idolaters in their ignorance.

8. (O Prophet !)

9. *i. e.*, with the vengeance of their gods.

10. (in consequence of their own obduracy).

11. See P. III, n. 220; XIII. n. 511 : XXI. n. 210.

ضُرِّهٖٓ اَوْ اَرَادَنِیْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ حَسْبِیَ اللّٰهُ ؕ عَلَیْهِ یَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿۳۸﴾ قُلْ یٰقَوْمِ
اعْمَلُوْا عَلٰی مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ﴿۳۹﴾ مَنْ یَّاْتِیْهِ عَذَابٌ یُّخْزِیْهِ وَ یَحِلُّ عَلَیْهِ عَذَابٌ مُّقِیْمٌ ﴿۴۰﴾ اِنَّاۤ
اَنْزَلْنَا عَلَیْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰی فَلِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا یَضِلُّ عَلَیْهَا ۚ وَ مَاۤ اَنْتَ
عَلَیْهِمْ بِوَكِیْلٍ ﴿۴۱﴾ اَللّٰهُ یَتَوَفَّی الْاَنْفُسَ حِیْنَ مَوْتِهَا وَ الَّتِیْ لَمْ تَمُتْ فِیْ مَنَامِهَا ۚ فَیُمْسِكُ الَّتِیْ قَضٰی عَلَیْهَا
الْمَوْتَ وَ یُرْسِلُ الْاُخْرٰۤی اِلٰۤی اَجَلٍ مُّسَمًّی ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿۴۲﴾ اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ
شُفَعَآءَ ؕ قُلْ اَوَ لَوْ كَانُوْا لَا یَمْلِكُوْنَ شَیْـًٔا وَّ لَا یَعْقِلُوْنَ ﴿۴۳﴾ قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِیْعًا ؕ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ

38. (ولئن . . . المتوكلون) Wert thou[12] to ask them[13]: who has created the heavens and the earth ? They will surely say : Allah,[14] Say thou[15] : consider you then that those whom you call upon besides Allah,——could they, if Allah intended some hurt for me, remove His hurt ? Or if He intended some mercy for me, could they withhold His mercy ?[16] Say thou : enough for me is Allah; in Him the trusting put their trust.

39. (قل . . . تعلمون) Say thou : O my people![17] act according to your station ; I am going to act *in my way;* presently you shall come to know——

40. (من . . . مقيم) on whom comes a humiliating torment[18] and on whom alights a lasting torment[19].

41. (انا . . . بوكيل) Verily We! We have sent down to thee[20] the Book for mankind[21] with truth. Then whoever receives guidance it is for this own soul[22] and whoever strays, strays only to its hurt; and thou art not a guardian over them[23].

SECTION 5

42. (الله . . . يتفكرون) Allah it is Who takes away the souls[24] at *the time of* their death and those who do not die in their sleep[25] ; then He withholds those[26] on whom He has decreed death, and sends back *the rest*[27] for an appointed term[28]. Verily herein are signs[29] for those who ponder.

43. (ام . . . يعقلون) Have they[30] taken *others for* intercessors[31] besides Allah ? Say thou: what ! even though they[32] own not aught and understand not?

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12. (O Prophet !)

13. *i. e.*, the pagans of Makka.

14. The Makkans believed 'in a supreme God whom they called Allah'. (ERE.I.p. 326) 'Wellhausen cites a large number of passages in which pre-Islamic Arabs mentioned Allah as a great deity'. (p. 664). The offence of the Arabs was not that they denied the Supreme Being or the Creator ; they fully recognized His existence, but they associated other deities with Him.

15. (to confute them).

16. *i. e.,* have these associate-gods of yours any power either for good or for evil in the presence of the Almighty ? In the philosophy underlying the religion of polytheism, *nature* is throughout divine. Everything which is impressive by reason of its sublimity is supposed to be capable of affecting man for good or evil, and therefore becomes a direct object of adoration and worship. It is this position the Qurān is so merciless in assailing.

17. *i. e.,* the Arabs.

18. (in this world).

19. (in the Hereafter).

20. (O Prophet !).

21. *i. e.,* for their benefit and instruction.

22. *i. e.,* for the benefit and advantage of his own soul.

23. *i. e.,* responsible for their actions.

24. (of men in toto).

25. (partially). Life itself ceases at the time of death, while conscious life undergoes temporary cessation during every act of sleep.

26. (souls) *i. e.,* does not permit them again to return into their bodies.

27. (to their bodies, when they are awake).

28. *i. e.,* till the time of their death.

29. (of His providence).

30. *i. e.,* the pagans.

31. (and therefore as objects of adoration and worship).

32. *i. e.,* images and idols.

ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ وَإِذَا ذُكِرَ الَّذِينَ
مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ
عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا
بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ۚ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّاٰتُ مَا
كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنٰهُ نِعْمَةً مِنَّا ۙ قَالَ
إِنَّمَا أُوتِيتُهُ عَلٰى عِلْمٍ ۚ بَلْ هِيَ فِتْنَةٌ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنٰى

44. (قل . . . ترجعون) Say thou: Allah's is intercession altogether[33]. His is the dominion of the heavens and the earth; then[34] to Him you shall be returned[35].

45. (واذا . . يستبشرون) When mention is made of Allah alone[36], the hearts of those who believe not in the Hereafter[37] shrink *with aversion*; and when mention is made of those besides Him,[38] lo! they rejoice[39].

46. (قل . . . يختلفون) Say thou[40]: Allah! Creator of the heavens and the earth[41]! Knower of the hidden and the open! Thou shalt judge between them[42] concerning what they have been differing in.

47. (ولو . . . يحتسبون) And were the ungodly[43] to own[44] all that is on the earth, and with it as much again, they will seek surely to ransom therewith[45] from the torment of the Day of Judgment, and there will become apparent to them from Allah what they had not been reckoning[46].

48. (وبدالهم . . يستهزؤن) And there will become apparent to them the evils of what they earned, and there will surround them what they had been mocking at.

49. (فاذا . . . يعلمون) When hurt touches a man[47] he calls on Us[48], and afterwards when We have changed it into a favour from Us, he says[49]: I have obtained it[50] by *force of my* knowledge[51]. Aye! it is a trial[52], but most of them know not.

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33. *i. e.*, none can presume to intercede with Him, unless by His permission. This strikes at the very root of Saviourhood and Mediation of Christ and others. Referring to four passages in the NT says a modern spokesman of Christianity:—'In all these passages Christ is represented as mediating between God and man. God and man have been estranged. The relation which normally subsists between them has been destroyed, and the work of the mediator is to restore it. In 1 Timothy this work is explicitly connected with the redemptive death of Christ; there is one mediator between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all'. (ERE. VIII. p. 516). The Christians pride themselves on calling this faith the religion of Mediation. 'While the word "mediator" is

rarely met with, the idea contained in it is one of the most vital and influential thoughts in religion. Nearly every religion bears witness to it...(It) is found more clearly and forcibly expressed in Christianity than in any other type of religion. So prominent and characteristic is the idea that we might define Christianity in the abstract as Theism plus Mediation...for it is this idea that most distinguishes the religion of the NT from pure Theism.' (D.B. III. p. 311-12).

34. (after the expiry of your life in this world).

35. (so Him alone you are to worship).

36. (as the One and Only God).

37. *i. e.*, those who are not true monotheists.

38. Whether as independent gods, co-equal with God or as subordinate associate-gods.

39. Although the pagans of Makka were familier with the idea of a Creator, Allah, yet this belief 'had little significance in their lives, as in the Maker of the universe they did not see their Lawgiver and Judge, but held themselves dependant for their good and evil fortune upon all manner of beings which they rendered favourable or harmless by animistic practices.' (Hurgronje, *Mohammedanism*, p. 29) Not very different is the case of the Christians. Look at their invocation of the saints, their veneration of relics and their use of images. And look at their Litany of the Blessed Virgin :—'We fly to thy patronage, O holy Mother of God ! despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed virgin, Lord, have mercy on us. Christ, have mercy on us...God the Father of Heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, One God, have mercy on us......Lord of God, who takes away the sins of the world, have mercy on us. Pray for us, O holy Mother of God.' (*Butler's Catechism*, pp. 9-12). See also P.I.n. 523).

40. (O Prophet !)

41. (out of nothing ; merely from Thy all-powerful will).

42. (finally and demonstrably on the Day of Judgment).

43. (to themselves while they were in the world) *i. e.*, who were guilty of infidelity and polytheism.

44. (in the Hereafter).

45. (but in vain).

46. *i. e.*, in the first place, the fact of Resurrection itself, and next, the horrors thereof.

47. *i. e.*, an infidel.

48. (devotedly and exclusively).

49. (in forgetfulness of God).

50. *i. e.*, that relief.

51. (and wisdom) *i. e.*, as a result of my own resources and exertions.

52. (from the Lord).

عَنْهُم مَّا كَانُوا يَكْسِبُونَ ۝ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۚ وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَمَا هُم بِمُعْجِزِينَ ۝ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝ ع
قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ۝ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝ وَاتَّبِعُوا
أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ۝ أَن تَقُولَ نَفْسٌ
يَا حَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ ۝ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ

50. (قد . . . يكسبون) Surely said it[53] those before them, yet there did not avail them what they have been earning.[54]

51. (فاصابهم . . . بمعجزين) And there befell them the evils[55] of what they had earned. And of them they who go wrong[56]——presently will befall them the evil of what they earn; nor can they frustrate[57].

52. (اولم . . . يومنون) Do they not know that Allah[58] expands provision for whom he will, and stints *it for whom He will ?* Verily herein are signs[59] for them who believe.

SECTION 6

53. (قل . . . الرحيم) Say thou[60] : My bondmen who have committed extravagance against themselves[61] : despair not of the mercy of Allah : verily Allah will forgive the sins altogether[62]. Verily He! He is the Forgiving, the Merciful.

54. (وانيبوا . . تنصرون) Turn penitently to your Lord[63], and submit to Him[64], before there comes to you the torment, and then you shall not be succoured[65].

55. (واتبعوا . . تشعرون) And follow the best of what has been sent down to you from your Lord[66] before there comes to you the torment of a sudden, while you perceive not[67].

56. (ان . . الساخرين) lest[68] a soul should say[69]: Alas ! for that I have been remiss in respect of Allah, and I was but of the scoffers!

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53. Compare a saying of Korah in Surat-ul-Qasas, verse 78.
54. *i. e.*, their devices and designs.
55. *i. e.*, the evil consequences.
56. (of men of this generation).
57. (Our vengeance).
58. (in accordance with His own universal laws, and not as a consequence to the infidels' petty devices and designs).
59. (of God's sole potency).
60. (on My behalf, O Prophet !)

61. (by acts of infidelity and impiety).

62. (to those who sincerely repent and confess His Unity). Compare and contrast with this the teaching of the NT :—'All manner of sin and blasphemy shall be forgiven unto men but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.' (Mt. 12 : 31, 32)

63. (to earn His forgiveness).

64. (by embracing Islam).

65. *i. e.*, if you die in the state of infidelity then there can be no escape from the inevitable.

66. *i. e.*, the Revealed religion, the whole of which is best.

67. (the approach of it).

68. *i. e.*, you are invited to this course of action lest——.

69. (on that Day).

المتقين ﴿٥٧﴾ او تقول حين ترى العذاب لو ان لى كرة فاكون من المحسنين ﴿٥٨﴾ بلى قد جاءتك ايتى
فكذبت بها واستكبرت وكنت من الكفرين ﴿٥٩﴾ ويوم القيمة ترى الذين كذبوا على الله وجوههم مسودة
اليس فى جهنم مثوى للمتكبرين ﴿٦٠﴾ وينجى الله الذين اتقوا بمفازتهم لا يمسهم السوء ولا هم يحزنون ﴿٦١﴾ الله
خالق كل شىء وهو على كل شىء وكيل ﴿٦٢﴾ له مقاليد السموت والارض والذين كفروا بايت الله اولئك
هم الخسرون ﴿٦٣﴾ قل افغير الله تامرونى اعبد ايها الجهلون ﴿٦٤﴾ ولقد اوحى اليك والى الذين من قبلك
لئن اشركت ليحبطن عملك ولتكونن من الخسرين ﴿٦٥﴾ بل الله فاعبد وكن من الشكرين ﴿٦٦﴾ وما قدروا الله

57. (او تقول . . . المتقين) Or, *lest* It should say: had Allah but guided me[70], I would surely have been of the pious!

58. (او تقول . . . المحسنين) Or, *lest* it should say when it beholds the torment: were there for me a return[71] I would be of the well-doers.

59. (بلى . . . الكفرين) Yea![72] surely there came to thee My revelations, but thou beliedest them and wast stiff-necked[73] and wast of the infidels.

60. (ويوم . . . للمتكبرين) And on the Day of Judgment thou[74] shalt see those who lied against Allah[75]——their faces blackened[76]. Is not the abode of the stiff-necked in Hell ?

61. (وينجى . . . يحزنون) And Allah will deliver them who feared *Him* to their place of safety. Evil will not touch them, nor will they grieve.

62. (الله . . . وكيل) Allah is the Creator of everything,[76-A] and He is a Trustee over everything[76-B].

63. (له . . . الخسرون) His are the keys of the heavens and the earth[77]; and those who disbelieve in the revelations of Allah——those ! they are the losers.

SECTION 7

64. (قل . . . الجاهلون) Say thou[78] : is it other than Allah that you[79] call me to worship, O you pagans![80]

65. (ولقد . . . الخاسرين) And assuredly it has been revealed to thee[81] and to those before thee[82] : if thou[83] joinest[84] surely of no effect shall be made thy work, and thou shalt surely be of the losers.

66. (بل الله . . . الشاكرين) Aye! Allah must thou worship, and be among the thankful.

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70. (in the world) *i. e.*, had His guidance been reached me through any of His messengers.

71. (into the world).

72. Thus they will be answered.

73. The denial was due not to any lack of understanding but to sheer contumacy.

74. (O Prophet !)

75. (denying the mission of the holy Prophet and calling the Holy Qurān a human production).

76. (with the scorching fire of the Hell, as also with fear and disgrace).

76-A. Even a thing so evident to the religious conciousness of mankind has needed special emphasis in view of the crudities and monstrosities of many a 'philosopher.' Aristotle, for example, is no believer in Divine creation. 'If the question be asked, whether Aristotle thinks of God as creator of the world, the answer must certainly be that he does not. For him matter is ungenerated, eternal; he expressly argues against a creation of the world.' (Rose, *Aristotle*, p. 184)

76-B. (and not only the First Cause or Prime Mover, as understood by pagan philosophers). He is the supreme Director, the Provider of everything big or small, and is into the closest conceivable relation with every object of the universe. 'Aristotle, when he considers the nature of God, feels that the ascription to Him of any practical interest in the world would detract from His perfection.' (Rose, *op. cit.*, p. 124).

77. *i. e.*, He is their sole Creator, Preserver and Ruler.

78. (O men of Makka !)

79. (O Prophet !)

80. جاهل literally is 'Ignorant; and, silly, or foolish, in conduct; and, wrong in conduct; characterised by جهل in any of the senses assigned to this word above.' (LL), but in the usage of the Holy Qurān is also synonymous with a 'pagan' or 'a heathen'; and it is in this sense that the word is used here. See P. IV. n. 264.

81. (O Prophet !)

82. (of the prophets).

83. (O reader !)

84. (aught with God).

فمن اظلم ٢٤ الزمر ٣٩

حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ۭ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٧﴾
وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَاۗءَ اللّٰهُ ۭ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا هُمْ
قِيَامٌ يَّنْظُرُوْنَ ﴿٦٨﴾ وَاَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَجِايْۗءَ بِالنَّبِيّٖنَ وَالشُّهَدَاۗءِ وَقُضِيَ بَيْنَهُمْ
بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ اَعْلَمُ بِمَا يَفْعَلُوْنَ ﴿٧٠﴾ وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى ع
جَهَنَّمَ زُمَرًا ۭ حَتّٰٓى اِذَا جَاۗءُوْهَا فُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ
اٰيٰتِ رَبِّكُمْ وَيُنْذِرُوْنَكُمْ لِقَاۗءَ يَوْمِكُمْ هٰذَا ۭ قَالُوْا بَلٰى وَلٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَي الْكٰفِرِيْنَ ﴿٧١﴾

67. (وما . . . يشركون) And they[85] do not estimate Allah with an estimation due to Him[86], whereas the whole earth[87] shall be His handful[88] on the Day of Judgment, and the heavens[89] shall be rolled in His right hand[90]. Hallowed be He and Exalted above what they associate[91].

68. (ونفخ . . ينظرون) And the trumpet shall be blown[92], when all who are in the heavens and all who are on the earth[93] shall swoon away[94], save whom Allah wills[95]. Then it shall be blown again, and lo! they[96] shall be standing, looking on[97].

69. (واشرقت . يظلمون) And the earth will gleam with the light[98] of the Lord[99] and the Record[100] will be set up,[101] and the prophets and the witnesses[102] will be brought, and the judgement between them[103] will be given with truth, and they will not be wronged.

70. (ووفيت . . . يفعلون) Every soul will be paid in full[104] what it has worked; and He is the Best Knower of what they do[105].

SECTION 8

71. (وسيق . . الكفرين) And those who disbelieve will be driven to Hell in troops[106] till, when they arrive thereto, its portals will be opened, and its keepers will say to them[107] : did not there come to you messengers from amongst you, rehearsing to you the revelations of your Lord and warning you of the meeting of this your Day ? They will say : Yea ! but the word of chastisement has been justified on the infidels[108].

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85. *i. e.*, the polytheists.

86. See P. VII. n. 585. Compare a saying of Paul in the NT:—'We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.' (Ac. 18 : 29)

87. (with all its vastness).

88. *i. e.*, no more than a mere handful. So great is His might !

89. (with their staggering dimensions).

90. (like an ordinary scroll). Notice the specification of the right hand—— the hand of power and majesty.

91. (with Him).

92. (for the first time).

93. (of the living created beings).

94. *i. e.*, the living will die, and the souls of the dead will become unconscious. (Th.)

95. (to except from the common fate). 'Who can be the subject of this exception but those in whom the ego has reached the very highest point of intensity ? And the climax of this development is reached when the ego is able to retain full self-possession, even in the case of a direct contact with the all-embracing Ego. As the Qurān says of the Prophet's vision of the Ultimate Ego : His eye turned not aside, nor did it wander.' (53 :17) 'This is the ideal of perfect manhood in Islam. Nowhere has it found a better literary expression than in a Persian verse which speaks of the Prophets' experience of Divine illumination :

موسیٰ زہوش رفت بہ یک گوشۂ صفات   تو عین ذات می نگری در تبسمے

"Moses fainted away by a mere surface illumination of Reality : Thou seest the very substance of Reality with a smile !" (Iqbal, *op. cit.* pp. 163-164).

96. *i. e.*, all the created living beings now dead.

97. (in wonder).

98. *i. e.*, with full glory.

99. (and not with the glory of the 'Son of man'). Contrast with this Mt. 25 : 31 ff.

100. (of every one).

101. (before him).

102. (including, besides prophets, angels and the Muslim community as a whole.

103. *i. e.*, between sentient beings endowed with responsibility.

104. *i. e.*, neither the wicked receiving more punishment, nor the good receiving less reward than what is due.

105. Compare with this highly monotheistic description of the Judgment Day a similar description, essentially polytheistic, in the NT, Mt. 25 : 31 ff.

106. Classed according to the degrees of their impiety and infidelity.

107. (by way of reproach).

108. (as they paid no heed to the warnings).

قِيلَ ادْخُلُوٓا أَبْوَابَ جَهَنَّمَ خٰلِدِينَ فِيهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى
الْجَنَّةِ زُمَرًا ۖ حَتّٰىٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خٰلِدِينَ ﴿٧٣﴾
وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِى صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ
الْعٰمِلِينَ ﴿٧٤﴾ وَتَرَى الْمَلٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُمْ بِالْحَقِّ
وَقِيلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ ﴿٧٥﴾

72. (قيل . . . المتكبرين) It will be said : enter the portals of Hell *to be* abiders therein[109]. How ill, then is the abode of the stiff-necked!

73. (وسيق . . خالدين) And those who feared their Lord will be driven to the Garden in troops[110] till, when they arrive thereto, and its portals will be opened,[111] and its keepers will say to them[112] : peace be to you! excellent are you, enter it *as* abiders[113].

74. (وقالوا . . . العاملين) And they[114] will say[115] : *all* praise to Allah, Who has made good His promise to us, and made us inherit *this* land[116], so that we may dwell in the Garden wherever we will![117] Excellent, then, is the wage of the workers!

75. (وترى . . . العلمين) And thou wilt see[118] the angels thronging round the Throne[119], hallowing the praise of their Lord. And Judgment will be given between them[120] with truth[121]; and it will be said[122] : *all* praise to Allah, the Lord of the worlds.

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109. (for ever). *Cf.* the Bible :—'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' (Mt. 25 : 41)

110. Classed according to the degrees of the faith and good work.

111. (to receive them). See Surat-us-Sād, verse 51.

112. (by way of greeting and welcoming them).

113. (for ever; and thus they do enter). *Cf.* the Bible :—'Inherit the kingdom prepared for you from the foundation of the world.' (Mt 25 : 34).

114. *i. e.*, the inmates of Paradise.

115. (among themselves).

116. (of Paradise for eternity).

117. (in perfect security and abundance).

118. (O Prophet !)

119. (with due obeisance). The particle من is here partitive.

120. *i. e.*, between His creatures.

121. *i. e.*, with perfect justice and equity.

122. (at the end of Judgment by all the created beings).

حٰمٓ ۝ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۝ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِي
الطَّوْلِ لَآ اِلٰهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ ۝ مَا يُجَادِلُ فِيْٓ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ
فِي الْبِلَادِ ۝ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّالْاَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ اُمَّةٍ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَ
جٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۝ وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى

Sūrat-ul-Mūmin

The Believer. XL

(Makkan, 9 Sections and 85 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حم) Ha. Mim.

2. (تنزیل . . . العلیم) The revelation of the Book *is* from Allah, the Mighty, the Knower.

3. (غافر . . . المصیر) the Forgiver of sin, Accepter of repentance[123], Severe in chastisement, Lord of Power[124]. No god is there but He; to Him is the journeying.

4. (ما . . . البلاد) None dispute concerning the revelation of Allah save those who disbelieve; so let not their going about in the cities beguile thee[125].

5. (كذبت . . عقاب) The people of Nūh and the confederates[126] after them, belied *their* messengers before these[127], and every *disbelieving* community advanced towards their messenger that they may seize him[128], and disputed with vain *talk*, that they may confute the truth thereby[129]. So I seized them, and how *terrible* was My chastisement !

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123. Note once more that the expiation of sin in Islam entirely rests, on the one hand, on the repentance of the sinner and, on the other hand, on the forgiving and merciful nature of God.

124. ذی الطول means 'The Possessor of all-sufficiency, and of superabundance, or of bounty, or the Possessor of power, or of bounty, and beneficence.' (LL)

125. (into thinking that they will escape punishment, O reader !) See P. IV. n. 458.

126. (of evil and infidelity).

127. *i. e.*, before the time of these Makkan pagans.

128. *i. e.*, that they might get him in their power.

129. (perversely ignoring the merits of the Message).

الذين كفروا انهم اصحب النار ٦ الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويؤمنون
به ويستغفرون للذين امنوا ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا واتبعوا سبيلك
وقهم عذاب الجحيم ٧ ربنا وادخلهم جنت عدن التي وعدتهم ومن صلح من ابآئهم وازواجهم و
ذريتهم انك انت العزيز الحكيم ٨ وقهم السيات ومن تق السيات يومئذ فقد رحمته وذلك هو
الفوز العظيم ٩ ان الذين كفروا ينادون لمقت الله اكبر من مقتكم انفسكم اذ تدعون الى الايمان
فتكفرون ١٠ قالوا ربنا امتنا اثنتين واحييتنا اثنتين فاعترفنا بذنوبنا فهل الى خروج من

6. (وكذلك . . . النار) And thus has the Word of thy Lord been justified on them who disbelieve, that they shall be the inmates of the Fire.

7. (الذين . . . الجحيم) Those[130] who bear the Throne, and those who are round about it, hallow the praise of their Lord and believe in Him and ask forgiveness for the faithful[131], *saying*: our Lord! Thou comprehendest everything in mercy[132] and knowledge[133], so forgive those who repent and follow Thy path, and protect them from the torment of the Flaming Fire.

8. (ربنا . . . الحكيم) Our Lord! make them enter the Everlasting Gardens which Thou hast promised them, and *also* such of their fathers and their wives and their offspring as are fit[134]. Verily Thou! Thou art the Mighty[135], the Wise[136].

9. (وقهم . . . العظيم) And guard them against evils[137]. And whom Thou shalt protect from evils on the Day, him Thou hast certainly taken into mercy: and that: it is a mighty achievement.

SECTION 2

10. (ان . . . تتكفرون) Verily those who disbelieve——they will be cried unto[138]: surely Allah's abhorrence[139] was greater than is your abhorrence toward yourselves[140], when you were called to belief[141], and you rejected.

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130. (of the angels).

131. (and dwell on the earth).

132. (so Thou art sure to be merciful to the believers).

133. (so Thou art sure to have knowledge of their belief).

134. (to enter Paradise, but yet whose good works are not of the highest order). This shows that the faithful by their good works and prayers may cause their relatives who have died in the faith a higher degree of merit than they would be entitled to on the ground of their own works.

135. *i. e.*, Able to make whomsoever Thou wilt enter the Paradise.

136. *i. e.*, Full of wisdom in apportioning degrees to the immates of Hell and Heaven.

137. (of every sort).

138. (when in the agony of Fire they will be feeling highly disguested with themselves).

139. (towards you).

140. (just now).

141. (while in the world).

سَبِيلٍ ﴿١١﴾ ذٰلِكُمْ بِاَنَّهٗۤ اِذَا دُعِيَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ ۚ وَاِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا ۚ فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ﴿١٢﴾ هُوَ
الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ اِلَّا مَنْ يُّنِيْبُ ﴿١٣﴾ فَادْعُوا اللّٰهَ مُخْلِصِيْنَ
لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿١٤﴾ رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوْحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ
عِبَادِهٖ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۚ
لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾ اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٧﴾
وَاَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ اِذِ الْقُلُوْبُ لَدَى الْحَنَاجِرِ كٰظِمِيْنَ ۚ مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ

11. (قالوا . . . سبيل) They will say: our Lord! Thou hast made us die twice[142], and Thou hast made us live twice[143], now we confess our sins[144], is there no getting out any way?

12. (ذالکم . . . الکبیر) That is[145] because when Allah alone was called upon you denied; and when *some one* was associated with Him you believed[146]. So the judgment is of Allah, the Exalted, the Great.

13. (ھوالذی . . . ینیب) He it is Who shows you[147] His signs[148] and sends down provision for you from the heaven, and none receives admonition[149] save him who turns[150] in penitence.

14. (فادعوا . . . الکٰفرون) Therefore call to Allah, making faith pure for Him, averse as the infidels may be.

15. (رفیع . . . التلاق) *He is* Lofty in degrees[151], Lord of the Throne. He casts the spirit of His command[152] upon whomsoever He will of His bondmen, that he[153] may warn *the people* of the Day of meeting——

16. (یوم . . . القہار) the Day *whereon* they[154] will appear[155]; nothing of them will be concealed from Allah. Whose is the dominion today? *It is* of Allah, the One[156], the Subduer[157].

17. (الیوم . . . الحساب) Today every soul will be recompensed for what it has earned, no wrong-doing today; verily Allah is Swift at Reckoning.

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142. (having first created us in a state of lifelessness and given life to our inanimate body, and then causing us to die a natural death).

143. (first in the earthly life and then in the life after the resurrection).

144. (specially the sin of denying the Resurrection).

145. This will be said to them by the angels.

146. See n. 39 above.

147. (O mankind !)

148. *i. e.*, the evidences of His uniqueness and potency.

149. (and guidance).

150. *i. e.*, who wills to believe; who is sincerely and seriously desirous of finding guidance.

151. Or, the Exalter of ranks; One who has lofty degrees to confer.

152. *i. e.*, of His Revelation.

153. *i. e.*, the recipient of Revelation.

154. *i. e.*, mankind.

155. (face to face with their maker).

156. *i. e.*, admitting of no duality or plurality in His power or nature.

157. *i. e.*, admitting of no partnership in His attributes, See P.XII.n. 496.

يُّطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ ﴿١٩﴾ وَاللّٰهُ يَقْضِىْ بِالْحَقِّ ۚ وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ
لَا يَقْضُوْنَ بِشَىْءٍ ۚ اِنَّ اللّٰهَ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٢٠﴾ اَوَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ۚ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً وَّاٰثَارًا فِى الْاَرْضِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ۚ وَمَا كَانَ
لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿٢١﴾ ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ۚ اِنَّهٗ قَوِىٌّ
شَدِيْدُ الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿٢٣﴾ اِلٰى فِرْعَوْنَ وَهَامٰنَ وَقَارُوْنَ فَقَالُوْا
سٰحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْٓا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَاسْتَحْيُوْا نِسَآءَهُمْ ۚ

18. (وانذرهم . . يطاع) Warn them thou of the Day of Portending[158] whereon the hearts will be in the throats, chocking[159]; then for the ungodly there will be no ardent friend nor an intercessor to be given heed to.

19. (يعلم . . . الصدور) He knows the fraud of the eyes, and what the breasts conceal.

20. (والله . . . البصير) Allah decrees with truth, while those whom they call upon beside Allah cannot decree anything[160]. Verily Allah: He is the Hearer, the Beholder!

SECTION 3

21. (اولم . . . واق) Have they[161] not travelled about in the land so that they may see how has been the end of those who were before them[162]. They were mightier than these in strength and in the traces[163] in the land. Yet Allah seized them for their sins, and from Allah they had none as protector.

22. (ذالك . . . العقاب) This, because their messengers were wont to bring them evidences[164], but they disbelieved: so Allah seized them. Verily He is Strong, Severe in chastisement.

23. (ولقد . . . مبين) And assuredly We sent Mūsā with Our signs: and a clear authority:

24. (الى . . . كذاب) to Fir'awn[165], Hāmān[166] and Qārūn[167], but they said: a magician, a liar.

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158. (O Prophet !) آزف applied to a man, hastening, or quick; and endeavouring to hasten, or be quick. الآزفة The resurrection;...or it means, the near event, or case, of being on the brink of the fire of Hell.' (LL)

159. (with terror).

160. *i. e.*, God is and shall be the sole Judge. This repudiates the Christian doctrine of Jesus being the Judge and Arbiter. *Cf.* the NT :—'For the Son of man shall come in the glory of his Father with his angels; and then he shall reward

every man according to his works.' (Mt. 16 : 27) 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shephered divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' (Mt. 25 : 31-34)

161. *i. e.*, the present-day infidels.

162. It is a fact noted by historians and anthropologists alike that 'imposing civilizations in the past have been overwhelmed in sudden and wholesale disaster.' (EMK. I. 400)

163. (which they have left of their power and glory).

164. *i. e.*, clear arguments and miracles.

165. See P. I. n. 205.

166. See P. XX. n. 100.

167. See P. XX. n. 312. ff.

وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿۲۵﴾ وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْٓ اَخَافُ اَنْ
يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿۲۶﴾ وَقَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ
لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿۲۷﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ ۖ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗٓ اَتَقْتُلُوْنَ رَجُلًا اَنْ
يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ۭ وَاِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا
يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ۭ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿۲۸﴾ يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ
ظٰهِرِيْنَ فِي الْاَرْضِ ۡ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ۭ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ

25. (فلما . . . ضلل) And when he came to them with truth from before Us they[168] said : slay the sons of those who have believed with him[169] and let their women live[170]. And the plot of the infidels[171] was naught but vain.

26. (وقال . . . الفساد) And said Fir'awn[172] : leave me alone, that I may slay Mūsā and let him call upon his Lord[173]. I fear that he[174] may change your religion[175] or that he may cause disruption in the land[176].

27. (وقال . . . الحساب) And said Mūsā[177] : verily I seek refuge in my Lord and your Lord from every stiff-necked *person* who does not believe in a Day of Reckoning.

SECTION 4

28. (وقال . . كذاب) And a believing man of Fir'awn's household[177-A], hiding his faith, said[178] : would you slay a man because he says, my Lord is Allah, and has come to you with evidences from your Lord ? If he is an impostor, upon him will be his imposture[179], but if he is truthful, then shall befall you some of what he threatens you with[180]. Verily Allah does not guide[181] anyone extravagant *or* a liar[182].

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168. *i. e.*, the officials of the Egyptian court.

169. *i. e.*, sons of the Israelites. See P. I. n. 207.

170. See P. I. n. 208.

171. (for the destruction of Moses).

172. (to his ministers and officials who had advised him to put off the killing of Moses).

173. (to protect him from me).

174. (if left alive and free).

175. *i. e.*, your ancient national religion, which included the Pharaoh worship. The popular religion of Egypt, at the time of Moses, was gross form of

polytheism. 'The priests had invented, and maintained the outward polytheism and idolatry, as the only religion suitable to the mass of the people; they inculcated it; they administered its rites; they sanctioned its grossness, its licentiousness, its lowering and debasing materialism.' (Rawlinson, *Moses : His Life and Times*, p. 39)

176. (by setting at naught the laws of the country and by raising seditions).

177. (to his people when he came to hear of all this).

177-A. *Cf.* the Of:—'He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses' (Ex.9: 20) That some, at all events, of the Egyptians had come to believe in Moses seems certain.

178. (to the people of the Egyptian court).

179. (*i.e.* upon his head will be the evil consequences of his life.

180. Compare a similar incident, recorded in connection with the apostles of Jesus, in the NT :-'When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law . . . And said unto them , Ye men of Israel, take heed to yourselves what ye intend to do as touching these men . . . And now I say unto you, Refrain form these men, and let them alone : for if this counsel or this work be of men, it will come to nought : But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' (Ac. 5 : 33-39)

181. i.*e*., He allows him not to attain his goal.

182. (so if a liar, he is bound to come to grief speedily).

اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ﴿٢٩﴾ وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ﴿٣٠﴾ مِثْلَ دَاْبِ
قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۭ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾ وَيٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ
يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٣٣﴾
وَلَقَدْ جَاۗءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَاۗءَكُمْ بِهٖ ۭ حَتّٰٓى اِذَا هَلَكَ قُلْتُمْ لَنْ
يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ۭ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُۨ ﴿٣٤﴾ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ
اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۭ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ۭ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰي كُلِّ قَلْبِ

29. (یاقوم . . . الرشاد) My people[183]! yours is the kingdom today, *you* are being triumphant in the land; but who will succour us against scourage of Allah if it comes to us[184] ? Fir'awn said : I show you only what I see[185]; and I guide you to the path of rectitude.

30. (وقال . . الاحزاب) And he who believed said: my people! I fear for you a *fate* like that of the factions[186] of the old[187].

31. (مثل . . . للعباد) Like the fate of the people of Nūh and Aād and Thamūd and those after them; and Allah does not intend *any* wrong to *His* bondmen[188].

32. (ویاقوم . . التناد) And, my people! I fear for you a day of Mutual Calling.

33. (یوم . . . هاد) A Day whereon you shall turn away retreating[189]; for you there will be no protector from Allah, and he whom Allah sends astray[190], for him there is no guide.

34. (ولقد . . . مرتاب) And assuredly earlier there came to you[191] Yūsuf[192] with evidences, yet you ceased not to be in doubt concerning what he brought to you[193], until he died, and you said : Allah will by no means raise a messenger after him. Thus does Allah keeps astray one who is extravagant *and* a doubter—

183. A continuation of the believing man's speech.

184. (consequent on the killing of His favourite servant)

185. (myself) *i.e.*, I advise you to take the course which I see advisable.

186. (of disaster).

187. (against the prophets in former times).

188. (so it would be an act of sheer justice that the rebels would meet their fate). This also makes it plain once more that God of Islam is not a malevolent deity.

189. (from the judgment-seat to the Hell).

190. (in consequence of his own contumacy).

191. (O Egyptians !).

192. *i.e.*, the prophet Joseph. See P. XII. n. 361

193. *i.e.*, his monotheistic teaching.

مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِي صَرْحًا لَّعَلِّيٓ اَبْلُغُ الْاَسْبَابَ ﴿٣٦﴾ اَسْبَابَ السَّمٰوٰتِ
فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى وَاِنِّيْ لَاَظُنُّهٗ كَاذِبًا ؕ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ ؕ وَمَا
كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ﴿٣٧﴾ وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ﴿٣٨﴾ يٰقَوْمِ اِنَّمَا
هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ؗ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ
وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ
حِسَابٍ ﴿٤٠﴾ وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْٓ اِلَى النَّارِ ﴿٤١﴾ تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ وَ

35. (الذين . . . جبار) those[194] who wrangle concerning the signs of Allah without any **authority that has come to them**. It is greatly abhorrent to Allah and to those **who believe**. Thus Allah **seals** up the heart[195] of every stiff-necked high-handed *person*.

36. (وقال . . الاسباب) And Fir'awn said : Hāmān![196] build for me a tower[197] that I may reach **the** roads[198]——

37. (اسباب . . تباب) the roads of the heavens so that I may mount up to the God of Mūsā, and surely I believe him to be a liar[199]. And thus fair-seeming to Fir'awn was made the evil of his work, and he was hindered from the path[200]. And the plot of Fir'awn *ended* only in perdition.

SECTION 5

38. (وقال . . . الرشاد) And he who had believed[201] said : my people ! follow me, and I shall guide you *to* the path of rectitude.[202]

39. (یاقوم . . . القرار) My people ! the life of this world is only a *passing* enjoyment, and verily the Hereafter ! that is the Abode of rest.

40. (من عمل . . . حساب) Whosoever works an evil, he shall not be requited except the like thereof; and whosoever, male or female, works righteously, and is a believer——they will enter a Garden wherein they shall be provided for without measure.

41. (ویاقوم . . . النار) And, my people! how is it[203] that I call you unto salvation, while you call me to the Fire?

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194. Another instance of the abrupt transition in Arabic, from the singular number, to the plural.

195. (with no trace left for receiving the truth).

196. That the Theban High Priest of Amon was himself only next in importance to Pharaoh is a fact well-known to history. ' As the wealth and power of Amon in particular increased, his High Priest at Thebes became a more

and more important political factor. We recall that he was head of the sacerdotal organization embracing all the priesthoods of the country : he thus controlled a most influential political faction. Hence it was that the High Priest of Amon under Merneptah (Ramses II's son and successor) and possibly already under Ramses himself was able to go further and to install his own son as his successor, thus firmly entrenching his family at the head of the most influential hierarchy in Egypt.' (Breasted, *History of Egypt*. pp. 456-457). See also P. XX. n. 100.

197. In the Jewish tradition there is a dim yet sufficiently distinct mention of a castle being built for the king of Egypt 'between heaven and earth'. (JE. I. p.288). The kings were the builders, and the high-priests carried out their directions.' (Rawlinson, *Ancient Egypt*. p. 290). Hāmān, or the Theban High Priest of Amon was also the Principal Architect of the empire (*ib*).

198. See P. XX. n. 211.

199. (in his assertion that there is a God other than myself). ظن here stands for belief or conviction.

200. (of rectitude)

201. (among the people of Pharaoh). See verse 28 above.

202. See the concluding words of the verse 29 above. The path of rectitude, says the man of faith, lies with him, and not with Pharaoh.

203. An expression of wonder, equivalent to 'how is it ?'

أُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ وَّاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ﴿۴۲﴾ لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ
لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ﴿۴۳﴾
فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ۭ وَاُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ۭ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ﴿۴۴﴾ فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا
مَكَرُوْا وَحَاقَ بِاٰلِ فِرْعَوْنَ سُوْۗءُ الْعَذَابِ ﴿۴۵﴾ اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا ۚ وَيَوْمَ تَقُوْمُ
السَّاعَةُ ۣ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿۴۶﴾ وَاِذْ يَتَحَاۗجُّوْنَ فِي النَّارِ فَيَقُوْلُ الضُّعَفٰۗؤُا لِلَّذِيْنَ
اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ ﴿۴۷﴾ قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّآ

42. (تدعوننی . . . الغفار) You call me *for this*, that I should blaspheme against Allah, and associate with Him that of which I have no knowledge, while I call you to the Mighty, the Forgiver.

43. (لاجرم . . اصحب النار) Undoubtedly you only call me to what is not to be invoked in this world nor in the Hereafter; and verily our return shall be to Allah; and the extravagant! they shall be the inmates of the Fire.

44. (فستذكرون . . . بالعباد) And soon you shall remember[204] what I am telling you. I confide my affair to Allah, verily Allah is the Beholder of *His* bondmen.

45. (فوقه . . . العذاب) So Allah protected him[205] from the ills which they plotted,[206] and the evil of the torment surrounded the household of Fir'awn.[207]

46. (النار . . . العذاب) The Fire! they are exposed thereto[208] morning and evening. And on the Day whereon the Hour will uprise, *it will be said:*[209] cause the household of Fir'awn to enter the most grievous torment.

47. (واذ . . . من النار) And *consider* what time they[210] will wrangle in the Fire together, and the oppressed will say to the stiff-necked: verily we have been unto you a following;[211] are you going to avail us against a portion of the Fire?

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204. *i. e.*, when you see the punishment.
205. *i. e.*, that believing Egyptian, whose discourse has now ended.
206. (against him)
207. (after their death)
208. (in their *burzakhish life*)
209. (by the angels)
210. *i. e.*, infidels in general.
211. (while in the world).

كل فيها ان الله قد حكم بين العباد ﴿٤٨﴾ وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف
عنا يوما من العذاب ﴿٤٩﴾ قالوا اولم تك تاتيكم رسلكم بالبينت قالوا بلى قالوا فادعوا وما
دعؤا الكفرين الا في ضلل ﴿٥٠﴾ انا لننصر رسلنا والذين امنوا في الحيوة الدنيا ويوم يقوم الاشهاد ﴿٥١﴾
يوم لا ينفع الظلمين معذرتهم ولهم اللعنة ولهم سوء الدار ﴿٥٢﴾ ولقد اتينا موسى الهدى
واورثنا بني اسراءيل الكتب ﴿٥٣﴾ هدى وذكرى لاولي الالباب ﴿٥٤﴾ فاصبر ان وعد الله حق
واستغفر لذنبك وسبح بحمد ربك بالعشي والابكار ﴿٥٥﴾ ان الذين يجادلون في ايت الله بغير

48. (قال . . . بين العباد) Those who were stiff-necked will say: verily we are all in it; verily Allah has judged between *His* bondmen.[212]

49. (وقال . . . العذاب) And those in the fire will say to the keepers of Hell: pray to your Lord *that* He may lighten for us a day of torment.

50. (قالوا . . . ضلل) They[213] will say: did not there come to you your messengers with evidences? They will say: yea![214] They[215] will say: pray[216] then *yourselves.* And the praying of the infidels[217] is but in wandering.[218]

SECTION 6

51. (انا . . الاشهاد) Verily We! We shall surely succour Our messengers and those who believe, *both* in the life of this world and on a Day whereon the witnesses[219] will stand forth[220]——

52. (يوم . . . الدار) a Day whereon their excuse will not profit the ungodly. Theirs will be the curse and theirs the evil Abode.

53. (ولقد . . الكتاب) And assuredly We vouchsafed to Mūsā the guidance and We caused the Children of Israel to inherit the Book ——

54. (هدى . . الالباب) a guidance and an admonition to men of understanding.

55. (فاصبر . . . والابكار) Wherefore be steadfast thou.[221] The promise of Allah[222] is true; and ask forgiveness for thy fault;[223] and hallow the praise of thy Lord at evening and dawn.

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212. (in justice).
213. *i. e.*, the angels; the keepers of Hell.
214. (surely they did come).
215. *i. e.*, the angels; the keepers of Hell.
216. (your Lord)
217. (in the Hereafter even though addressed to God). See notes on the concluding words of verse 14 of Surat-ur-Ra'd, P. XIII, nn. 254-55.
218. (and will come to naught)

219. *i. e.*, angels.

220. (to record their evidence for the apostles and against the culprits).

221. (with patience, in the face of persecution and insults, O Prophet!)

222. (for the protection of His apostles). See verse 51.

223. ذنب 'differs from اثم in being either intentional or committed through inadvertence, whereas اثم is peculiarly intentional.' (LL) When spoken of in reference to the prophets it means an act of inadvertence, not blamable in itself, but only unworthy of their high rank.' (Th) Mere erring, or error of judgment with no moral delinquency, of course, does not constitute a *sin*. See also P. XXVI, S. XLVII, V. 19.

سُلْطٰنٍ اَتٰىهُمْ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ فَاسْتَعِذْ بِاللّٰهِ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿۵۶﴾
لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۵۷﴾ وَمَا يَسْتَوِي الْاَعْمٰى
وَالْبَصِيْرُ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْٓءُ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿۵۸﴾ اِنَّ السَّاعَةَ لَاٰتِيَةٌ
لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۵۹﴾ وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ اِنَّ الَّذِيْنَ
يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿۶۰﴾ اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ
مُبْصِرًا اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿۶۱﴾ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ

56. (ان الذين . . . البصير) Verily those who wrangle concerning the reveletions of Allah without an authority having come to them[224] ——naught is there in their breasts save ambitions[225] which they shall not achieve. Seek refuge thou then in Allah ;[226] verily He! He is the Hearer, the Beholder.

57. (لخلق . . . يعلمون) The creation of the heavens and the earth[227] is indeed greater than the creation of mankind ;[228] yet most of mankind know not.

58. (وما . . . تتذكرون) Not equal are the blind and the seeing, nor those who believe and work righteous *deeds* and the wicked. Little are you admonished.[229]

59. (ان . . . يؤمنون) Verily the Hour is coming ; there is no doubt thereof, yet most of mankind believe not.

60. (وقال . . . داخرين) And your Lord has said: call upon Me,[230] and I shall answer you.[231] Verily those who are stiff-necked against My worship, now they will enter Hell abject.[232]

SECTION 7

61. (الله . . . يشكرون) Allah it is Who has made the night that you may repose therein,[233] and the day enlightening. Verily Allah is the Lord of grace for mankind: yet most of mankind return not thanks.[234]

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224. *i. e.*, with no plausible grounds whatever.

225. *i. e.*, the quest of greatness.

226. (against their machinations, O Prophet !)

227. (in the first instance, and from nothing)

228. (for a second time ; at the resurrection). This is said in answer to the pagans who denied the possibility of Resurrection.

229. (O infidels !)

230. (and not unto others). Prayer is the higher medium, in Islam, whereby man can enter into communion with God. See P. II. nn. 231, 232 ; P. XX. n. 8.

231. Whether that answer be immediate, direct or indirect. *Cf.* the OT :—'Seek ye the Lord while he may be found, call ye upon him while he is near.' (Is. 55 : 6) And the NT :—'Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass.' (Lk. 21 : 36).

232. 'God, himself, the One, reveals himself to man through prophets and otherwise, and man, in prayer, can come directly to God. This is Muhammad's great glory. The individual soul and its God are face to face' (Macdonald, *Religious Attitude and Life in Islam*, p. 38)

233. Contrast with this such fantastic doctrines of certain polytheist peoples ; 'Summer and Winter are at war with one another, exactly like Day and Night ; Day and Summer gladden, as Night and Winter vex the world.' (ERE. v. p. 103)

234. (by acknowledging His unity)

شَيْءٍ لَآ اِلٰهَ اِلَّا هُوَ فَاَنّٰى تُؤْفَكُوْنَ ﴿٦٢﴾ كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٦٣﴾ اَللّٰهُ
الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٦٤﴾ هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٦٥﴾ قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِيَ الْبَيِّنٰتُ
مِنْ رَّبِّيْ وَاُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿٦٦﴾ هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ
عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُيُوْخًا وَمِنْكُمْ مَّنْ يُّتَوَفّٰى مِنْ قَبْلُ

62. (ذالكم . . . تؤفكون) Such is Allah, your Lord, the Creator of everything;[235] there is no god but He. Whither then are you straying away?[236]

63. (كذالك . . . يجحدون) In this wise those who were wont to gainsay the signs of Allah have strayed away.[237]

64. (الله . . . العلمين) Allah it is Who has made the earth for you a resting-place and the sky a structure;[238] and fashioned you[239] and fashioned well, and provided for you goodly things. Such is Allah, your Lord! So blessed be Allah,[210] the Lord of the worlds.

65. (هو . . . العلمين) He is the Living;[241] no god there is but He. So call upon Him, making faith pure for Him. *All* praise for Allah, the Lord of the worlds.

66. (قل . . . العلمين) Say thou;[242] verily I am forbidden that I should worship those whom you call upon besides Allah when evidences[243] have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.[244]

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235. This strikes at the godless, childish and materialistic cosmogonies of the Greek 'philosophers.' According to Plato, 'fire and water and earth and air all exist by Nature and chance' and none of them by an action of mind, and 'the bodies which come next in order——the earth, sun, moon and stars——have been created by means of these absolutely inanimate existences. The various elements are moved by chance, and also by inherent forces according to certain affinities amongst them ......After this fashion has been created the whole of heaven and all that is therein, as well as all animals and plants and all the seasons. These come from these elements, not by any action of mind or of any god or from art but by Nature and chance only.' (EMK. I. p. 3) And, according to an Aristotelian dictum, 'nothing comes into existence out of that which is not, but everything out of that which is';

so that 'there can have been no process of creation, merely a redistribution of four elements and their four qualities.' *(ib)*.

336. (from His worship)

237. (in former times)

238. See P. I. n. 92,

239. (In due proportion).

240. See P. XVIII. n. 15.

241. See P. III. n. 20.

242. (preaching to the polytheists, O Prophet !)

243. *i. e.*, clear arguments demonstrating His unity.

244. See P. I. n. 13.

وَلِتَبْلُغُوٓا اَجَلًا مُّسَمًّى وَّلَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦٧﴾ هُوَ الَّذِىْ يُحْىٖ وَيُمِيْتُ ۚ فَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ
لَهٗ كُنْ فَيَكُوْنُ ﴿٦٨﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ يُجَادِلُوْنَ فِىْٓ اٰيٰتِ اللّٰهِ ؕ اَنّٰى يُصْرَفُوْنَ ﴿٦٩﴾ الَّذِيْنَ كَذَّبُوْا
بِالْكِتٰبِ وَبِمَآ اَرْسَلْنَا بِهٖ رُسُلَنَا ۛ فَسَوْفَ يَعْلَمُوْنَ ﴿٧٠﴾ اِذِ الْاَغْلٰلُ فِىْٓ اَعْنَاقِهِمْ وَالسَّلٰسِلُ ؕ يُسْحَبُوْنَ ﴿٧١﴾
فِى الْحَمِيْمِ ۙ ثُمَّ فِى النَّارِ يُسْجَرُوْنَ ﴿٧٢﴾ ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ﴿٧٣﴾ مِنْ دُوْنِ اللّٰهِ ؕ
قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ نَكُنْ نَّدْعُوْا مِنْ قَبْلُ شَيْـًٔا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ الْكٰفِرِيْنَ ﴿٧٤﴾ ذٰلِكُمْ بِمَا كُنْتُمْ
تَفْرَحُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُوْنَ ﴿٧٥﴾ اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ

67. (هوالذی . . . تعقلون) He it is Who created you[245] of dust, and then of a drop, and then of a clot,[246] and then He brings you forth[247] as an infant, and then *He ordains* that you attain your full strength, and then that you become old men—though some of you die earlier—and that you[248] attain the appointed term;[249] and that haply you may reflect.[250]

68. (هوالذی . . . فیکون) He it is Who causes life and death;[251] and whence He decrees an affair He only says to it: be, and it becomes.[252]

SECTION 8

69. (الم . . . . یصرفون) Dost thou not[253] see those who wrangle concerning the revelations of Allah, whither are they turning away?

70. (الذین . . . یعلمون) Those who belie the Book and the *message* with which We sent Our messengers, presently they will come to know——

71. (اذالاغلل . . یسحبون) when shackles will be on their necks and *also* chains; they will be dragged[254]

72. (فی الحمیم . . یسجرون) into the boiling water; then into the Fire they will be stocked.

73. (ثم . . . تشرکون) Then it will be said to them;[255] where are those whom you have been associating?[256]

74. (من . . . الکفرین) besides Allah? They will say: they have failed us: aye! we have not been calling on aught[257] before. Thus does Allah lead the infidels[258] astray.

75. (ذلکم . . . تمرحون) That is[259] because you had been exulting in the earth without any right, and because you had been strutting.

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245. (O mankind!)
246. See P. XVIII, S. XXIII, V. 14.
247. (from your mother's womb)
248. *i. e.*, all of you, whether an infant, as youth, or an old man.

249. (of your life). *i. e.* the term determined for you in the knowledge of God.

250. (and by reflection may come to believe in the unity of God)

251. He is the real, ultimate source of all life and death. and there is no sense in the myth that there is one God the Creator and another God the Destroyer.

252, See P. I. nn. 530, 531.

253. (O Prophet !)

254. (as despicable, condemned culprits)

255. (by the angels)

256. (in worship)

257. (that had any real existence). *i. e.*, we have all along been pursuing but shadows, mere non-entities, figments of our own imagination.

258. *i. e.*, those who have deliberately chosen the path of error.

259. Thus will the inmates of Hell be addressed.

فِيهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي
نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا
عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ
أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَ
مِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ
تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا

76. (ادخلوا . . . المتکبرین) Enter ye the gates of Hell, *as* abiders therein. Hapless is the abode of the stiff-necked.

77. (فاصبر . . . یرجعون) Wherefore be steadfast thou;[260] verily the promise of Allah[261] is true. Then whether We let thee see[262] a portion of what we have promised them, or whether We cause them to die[263] to Us[264] they *all* will be returned.[265]

78. (ولقد . . . المبطلون) Assuredly We have sent messengers before thee: of them *are* some whose *story* We have recounted to thee and those whose *story* We have not recounted to thee. And it was not *possible* for any messenger to bring a sign[266] save by Allah's leave. So when comes[267] the command of Allah judgment will be given with truth, and then the followers of falsehood will lose.

SECTION 9

79. (الله . . . تاکلون) Allah it is Who has made cattle for you, that you may ride on some of them, and of others you eat.[268]

80. (ولکم . . . تحملون) And for you there are *other* benefits in them, and that you may attain through them any desire that is in your breasts;[269] and upon them and upon the ships you are borne.

81. (ویریکم . . . تنکرون) And He shows you His sign,[270] which, then, of the signs of Allah will you deny?[271]

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260. (and be not disturbed, O Prophet!)
261. (concerning their ultimate fate)
262. (in this life)
263. (before thou seest it)
264. (in either case)
265. (to receive judgment)
266. (of his own accord)

267. (either in this world or the Next.

268. See P. XIV. nn. 125, 126. Not only have animals been very frequently deified and not only is there a regular cult of animal-gods among polytheistic peoples, but animals in various mythologies have also been known as Creator. 'In some cases chance seems to have caused an animal to figure as Creator.' (ERE. I. p. 485) 'Though we find cases in which the Creator is an object of worship, or at any rate of respect, we also find a share in creation assigned to animals which are not even specially sacred. (*ib*).

269. For instance, one may travel by their means.

270. *t. e.*, evidences of His might and majesty in every act of His creation.

271. (O mankind !)

كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَمَآ أَغْنَىٰ
عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَٰتِ فَرِحُوا بِمَا عِندَهُم مِّنَ الْعِلْمِ وَ
حَاقَ بِهِم مَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوٓا ءَامَنَّا بِاللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ
مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِۦ ۖ
وَخَسِرَ هُنَالِكَ الْكَٰفِرُونَ ﴿٨٥﴾

82. (افلم . . . يكسبون) Have they[272] **not travelled** on the earth that they may behold[273] how has been the end of **those before** them.[274] They were more numerous than these, and mightier in strength and the traces[275] in the land. But naught availed them of what they had been earning.

83. (فلما . . . يستهزؤن) And when their messengers came to them with evidences,[276] they exulted in the knowledge[277] they had with them, and there surrounded them what they had been mocking.

84. (فلما . . . مشركين) Then when they beheld Our prowess they said: we believe in Allah alone, and we disbelieve in what we have been associating with Him.

85. (فلم . . . الكافرون) But their belief[278] profited them naught[279] when they had seen Our prowess. *This* is Allah's dispensation[280] that has been in regard to His bondmen.[281] And[282] lost were the infidels then and there.

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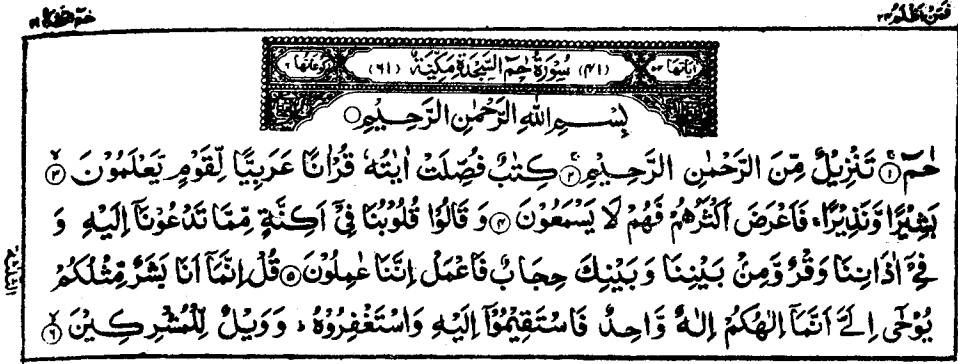
272. *i. e.*, the Arab pagans.
273. (with their own eyes)
274. (by looking at the ruins of the ancient nations)
275. (which they have left of their power and glory.) See n. 163 above.
276. *i. e.*, evident proofs of their mission.
277. (and skill) As Roger Bacon says one of the chief obstacles in grasping the truth is "concealment of our own ignorance accompanied by an ostentatious display of our knowledge". (Roger Bacon. ***Opus Majus***, trans. R. S. Burke, 1928).
278. Which was no longer a faith in the Unseen.
279. (on account of its being too late)
280. (of dealing with His creatures)
281. (ever since)
282. (*i. e.*, after their profession of faith had proved unavailing)

Sūrah Ha Mīm Sajdah

Ha. Mim. Prostration. XLI

(Makkan, 6 Sections and 54 Verses)

In the name of Allah, the Compassionate, the Merciful.

1. (حم) Hā. Mīm.

2. (تنزيل . . . الرحيم) *This is* revelation from Allah, the Compassionate, the Merciful——

3. (كتاب . . . يعلمون) a Book whereof the verses are detailed;[283] an Arabic Qur'an;[284] for a people who know[285].

4. (بشيرا . . . يسمعون) a bearer of glad tidings[286] and a warner[287]. Yet[288] most of them[289] turn aside, so that they listen not.

5. (وقالوا . . . عاملون) And they say[290]: our hearts are under a veil from what thou callest us to, and in our ears is heaviness, and there is a curtain between us and thee; so work thou[291], we are also working[292].

6. (قل . . . المشركين) Say thou[293]: I am only a human being like you[294]; *only it is* revealed to me that your god is but One God[295], so take the straight path to Him[296], and seek forgiveness of Him[297], and woe be to the associators,

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283. *i. e.*, made distinct : explained in detail.

284. See P. XII. nn. 356, 357.

285. *i. e.*, though meant for all, they alone can benefit by it who exercise their understanding, and care to know.

286. (for the believers).

287. (for the rejecters).

288. (instead of everyone believing therein).

289. *i. e.*, of the mankind.

290. (boastfully to the Prophet).

291. (in thy way).

292. (in our own way). The whole speech of the Arab pagans is expressive of their calculated indifference to the call of Truth.

293. (O Prophet !).

294. *i. e.*, a mere mortal, and therefore have no power to coerce you into guidance. See P. XVI. n. 70.

295. See P. II. nn. 107.

296, (for the future).

297. (for what is past).

الَّذِينَ لَا يُؤْتُونَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝٧ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝٨ قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَ تَجْعَلُوْنَ لَهٗۤ
اَنْدَادًا ؕ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ۝٩ وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَ قَدَّرَ فِيْهَاۤ
اَقْوَاتَهَا فِيْۤ اَرْبَعَةِ اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيْنَ ۝١٠ ثُمَّ اسْتَوٰۤى اِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ
لَهَا وَلِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَاۤ اَتَيْنَا طَآئِعِيْنَ ۝١١ فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ
فِيْ يَوْمَيْنِ وَ اَوْحٰى فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖ وَ حِفْظًا ؕ

7. (الذين . . . كافرون) who pay not the poor-rate[298], and they! disbelievers they are in the Hereafter!

8. (ان الذين . . . ممنون) Verily those who believe and work righteous *deeds* ——to them shall be a wage unceasing.

SECTION 2

9. (قل . . . العلمين) Say thou[299]: are you indeed *those* who disbelieve in Him Who has created the earth in two days[300], and set up peers unto Him? That is the Lord of the worlds.

10. (وجعل . . . للسائلين) And He placed therein *mountains* firmly rooted *rising* above it, and He blessed it[301], and ordained therein the sustenance thereof[302], *all this* in four days[303], complete[304]; *this* for the inquirers[305].

11- (ثم . . . طائعين) He thereafter turned to the heaven[306], and it[307] was *as* smoke[308], and said to it and to the earth: do you twain come willingly or loth[309]? they said: we come[310] willingly[311].

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298. *i. e.*, who are so misguided in practice.

299. (to the infidels, O Prophet !).

300. Perhaps the first two days **of the week.**

301. (by many things of advantage and benefit).

302, *i. e.*, designed to meet the needs of its inhabitants.

303. That is, including the two former days wherein the earth itself was created.

304. The import of قضى in the context is that God created all these things in so many entire and complete days. (Zm.).

305. Who were, in this instance, principally the Jews.

306. *i. e.*, its creation. See P. I. n. 128.

307. *i.* e., its matter which had already been created.

308. *i. e.*, in the form of a smoky gas or some such substance. *Cf.* the OT :— 'There went up a mist from the earth, and watered the whole face of the ground.' (Ge. 2 : 6)

309. The purport is : Obey you must Our physical laws and commandments like all others created beings ; now the question is, shall ye accept the Divine rule heartily and cheerfully or only grudgingly, feeling it as a yoke ?

310. *i. e.*, submit to Thy rule.

311. *i. e.*, with the passionate happiness of loyal and loving servants, not in the drab discoloured way of Stoic resignation.

ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَ
ثَمُودَ ﴿١٣﴾ إِذْ جَاءَتْهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللّٰهَ ۖ قَالُوا لَوْ شَاءَ
رَبُّنَا لَأَنزَلَ مَلٰئِكَةً فَإِنَّا بِمَا أُرْسِلْتُم بِهِ كٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ اللّٰهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا
بِآيٰتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ
فِي الْحَيٰوةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا

12. (العليم . . . فقضهن) Then He decreed them[312] *as* seven heavens in two days[313], and revealed to each heaven the command thereof[314]. And We bedecked the nether heaven[315] with lamps[316] and *placed therein*, a guard[317] That is the ordinance of the Mighty[318], the Knower.[319]

13. (وثمود . . . فان) Then if they[320] still turn away[321], say thou : I warn you of a calamity of the 'Aād and Thamūd.

14. (كافرون . . اذجاءتهم) *Recall* when the messengers came to them from before them and behind them[322] saying : worship none save Allah. They said : had our Lord willed[323], He would have sent down angels[324], so verily we disbelieve *altogether* in what you have been sent with[325].

15. (يجحدون . . . فاما) As for the 'Aād, they grew stiff-necked on the earth without justification, and said :[326] who is mightier in strength than we? Did they not see that Allah Who created them, ——He was mightier in strength[327] than they? And they used to gainsay Our signs.

16. (ينصرون . . فارسلنا) Wherefore We sent upon them a raging wind in inauspicious days[328], so that We might make them taste the torment of humiliation in the life of this world, and surely the torment of the Hereafter will be more humiliating, nor will they be succoured.

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312. Or, 'finished.' قضى, He finished a thing entirely, by word, or by deed. This is the primary meaning.' (LL)

313. Thus making a total of six days.

314. *i. e.*, to the angels assigned thereto.

315. *i. e.*, the heaven nearest to the earth.

316. *i. e.*, bright stars.

317. (of angels).

318. *i. e.*, Able to enforce all His decrees.

319. *i. e.*, Cognizant of the needs of all.

320. *i. e.*, the Arab pagans.

321. (from the doctrine of unity).

322. *i. e.*, from everyside, persuading and urging them continually.

323. (to send messengers at all).

324. (and not mere human beings like yourselves). The fact of the prophets being mortal and mere human beings has always proved a stumbling-block to the pagan nations.

325. (as ye profess).

326. (in reply to the warnings of the prophets).

327. (and able to inflict punishment on them).

328. *i. e.*, inauspicious for them on account of the Divine visitation.

الْعَمٰى عَلَى الْهُدٰى فَاَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُوْنِ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٧﴾ وَنَجَّيْنَا الَّذِيْنَ
اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ ﴿١٩﴾ حَتّٰٓى اِذَا مَا
جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾ وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ
عَلَيْنَا ؕ قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٢١﴾ وَمَا
كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا
يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿٢٢﴾ وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٢٣﴾

17. (واما . . . يكسبون) And as for the Thamūd, We guided them[329], but they preferred blindness to guidance, wherefore the bolt of the torment of abjection struck them because of what they had been earning.

18. (ونجينا . . . يتقون) And We delivered those who believed and were *God*-fearing[330].

SECTION 3

19. (ويوم . . . يوزعون) And on the Day when the enemies of Allah will be gathered towards the Fire, they will be set in bands[331];

20. (حتى . . . يعملون) until when they come to it[332] their ears and their sights and their skins will bear witness against them of what they had been working.[333]

21. (وقالوا . . . ترجعون) And they[334] will say to their skins: why do you bear witness against us? They will say: Allah has caused us to speak, *as* He causes everything to speak, [335] and Who created you the first time, and to Whom you are *now* caused to return.

22. (وما . . . تعملون) And you have not been taking cover against yourselves[336], lest your ears and your eyes and your skins should bear witness against you[337], and you imagined that Allah did not know much of what you were working.

23. (وذالكم . . . الخسرين) That conception of yours which you formed of your Lord has ruined you, and you have become of the losers.

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329. *i. e.*, showed them the way through Our prophets.

330. (in awe of their Lord).

331. *i. e.*, classed according to their guilt.

332. *i. e.*, to the Judgment-seat, close to the Hell.

333. To keep in view, in this connection, the modern development of the palm and finger-prints system,——the evidence of one's own limbs——would be interesting as well as instructive.

334. (dazed and bewildered at this self-revelation)

335. *i. e.*, the Ultimate Source and Efficient Cause of all speech has caused us also to speak, why express suprise then !

336. (and keeping secret from your limbs and members, while you sinned in the world). Thus will the confirmed sinners and infidels be addressed.

337. *i. e.*, you were powerless from hiding your sins from your very limbs and members and could not imagine that they would rise up against you as hostile witnesses.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ ۚ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ
فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ
مِنَ الْجِنِّ وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا
يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ ۖ لَهُمْ فِيهَا دَارُ الْخُلْدِ ۖ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلْهُمَا تَحْتَ

24. (فان . . . المتبين) Then if they are patient[338], the Fire is their *very* home[339], and if they seek *term* to please *Allah*, then they will not be of those who are allowed to please Allah[340].

25. (وقيضنا . . خاسرين) And We have assigned to them[341] companions[342] who had bedecked to them what was before them and what was behind them[343]. Justified upon them was the word[344] *pronounced* on the communities of jinn and mankind who passed away before them[345]. Verily they were the losers.

SECTION 4

26. (وقال . . . تغلبون) And those who disbelieve say[346]: listen not to this Qur'ān[347], and babble therein[348], haply you may overcome.

27. (فلنذيقن . . . يعملون) So We will cause those who disbelieve to taste a severe torment, and We will surely requite them the worst of what they have been working.

28. (ذالك . . . يجحدون) That is the meed of the enemies of Allah —— the Fire. Therein is their home of Abidance —— a meed for their gainsaying of Our signs.

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338. *i. e.*, if they bear their torment patiently.

339. (and this resignation on their part would bring them no relief).

340. 'And if they solicit God's favour, they shall not be regarded with favour; or, if they petition their Lord to cancel their compact, or to restore them to the world, He will not do so; *i. e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do.' (LL)

341. *i. e.*, unto the infidels.

342. (devils in human form).

343. *i. e.*, those companion devils had dressed up pleasures of sin in the eyes of the infidels.

344. (of God announcing punishment to the offenders).

345, *i. e.*, the common sentence of perdition has been for all the wrong-doers, ancient and modern, past and present.

346. (to one another in their intense hatred of the preaching of Islam).

347. (when it is being recited by the Prophet).

348. (so that its hearing may be drowned by your scoffs and laughter).

اقدامنا ليكونا من الاسفلين ۝ ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم
الملئكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون ۝ نحن اولياؤكم في الحيوة
الدنيا وفي الاخرة ۚ ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون ۝ نزلا من غفور
رحيم ۝ ومن احسن قولا ممن دعا الى الله وعمل صالحا وقال انني من المسلمين ۝ ولا تستوي
الحسنة ولا السيئة ۚ ادفع بالتي هي احسن فاذا الذي بينك وبينه عداوة كانه ولي
حميم ۝ وما يلقها الا الذين صبروا ۚ وما يلقها الا ذو حظ عظيم ۝ واما ينزغنك من

29. (وقال . . . الاسفلين) And those who disbelieve will say[349]: our Lord! show us those of jinn[350] and mankind who led us astray and we[351] will place them under our feet that they may be of the nethermost.

30. (ان الذين . . . توعدون) Verily those who said: our Lord is Allah, and have thereafter stood *by it* —— on them will descend the angels[352] *saying*: fear not. nor grieve, and rejoice at the *glad-tidings* of the Garden which you have been promised.

31. (نحن . . . تدعون) We[353] have been your friends in the life of the world[354], and *are such* in the Hereafter; herein[355] whatsoever you desire shall be yours and whatsoever you call for shall be yours.

32. (نزلا . . . رحيم) An entertainment[356] *for you* from *your Lord*, the Forgiving, the Merciful.

SECTION 5

33. (ومن . . . المسلمين) And who is better in speech than he who summons unto Allah and works righteously, and says: verily I am of the Muslims.

34. (ولا . . . حميم) Good and evil cannot be equal[357]. Repel thou[358] *evil* with what is goodly, then behold! he, between whom and thee was enmity, *will be* as though he was a warm friend.

35. (وما . . . عظيم) And none attains that[359] except those who are patient[360]; and none attains that except the owner of mighty good fortune.

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349. (in Hell).

350. (of the malevolent variety) *i. e.*, the devils.

351. ——to avenge ourselves——

352. (specially at the hour of their death, to support them in their last agony and to comfort them).

353. (the angels).

354. (to dispose your minds to good and to preserve you from temptation). *Cf.* the OT :—'The angel of the Lord encampeth round about them that fear him and delivereth them. O taste and see that the Lord is good : blessed is the man that trusteth in him.' (Ps. 34 : 7, 8)

355. *i. e.*, in that future life.

356. The believers in Paradise will be in the honoured position of Divine guests.

357. (in their effects, or in the sight of God).

358. (O reader !).

359. (stage of perfection).

360. *i. e.*, those who exercise patience and self-restraint.

الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝ وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ
وَالْقَمَرُ ۭ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۝
فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْـَٔمُوْنَ ۝ وَمِنْ اٰيٰتِهٖٓ
اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَاۗءَ اهْتَزَّتْ وَرَبَتْ ۭ اِنَّ الَّذِيْٓ اَحْيَاهَا لَمُحْيِ
الْمَوْتٰى ۭ اِنَّهٗ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝ اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۭ اَفَمَنْ
يُّلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِيْٓ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ۭ اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝ اِنَّ

36. (واما . . . العليم) And if there stirs thee an incitement[361] from Satan, then seek refuge in Allah[362]. Verily He ! He is the Hearer, the Knower.

37. (ومن . . . تعبدون) And of His signs[363] are the night and the day and the sun and the moon[364]. So do not prostrate yourselves to the sun[365] and the moon[366], but prostrate yourselves to Allah Who has created them, if it is Allah alone Whom you are worshipping.

38. (فان . . . يسئمون) And if they grew stiff-necked[367], then those who are with thy Lord,[368] hallow Him night and day, and they weary not[369].

39. (ومن . . . قدير) And of His signs is that thou seest the earth lowly[370], and when We send down water on it, it stirs *to life* and grows.[371] Verily He Who quickens it, is the Quickener of the dead. Verily He is Potent over everything.

40. (ان الذين . . . بصير) Verily those who blaspheme our revelations[372] are not hidden from Us. Is he then who will be cast into the Fire[373] better or he who comes secure on the Day of Resurrection ? Do what you will, verily He is the Beholder of what you do[374].

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361. (**of anger and revenge**).

362. (**at the moment** of greatest provocation).

363. *i. e.*, the signs of His power.

364. All of which are mere created objects, and not deities to be worshipped.

365. One of the most popular of all 'natural' deities. 'Rivalling in power and glory the all-encompassing Heaven, the Sun moves eminent among the deities of nature . . . It is no exaggeration to say, with Sir William James, that one great fountain of all idolatry in the four quarters of the globe was the veneration paid by men to the sun.' (PC. II. pp. 285-86.) 'To men who could thus look on the sky, earth, and sea as animated intelligent beings, the Sun, giver of light and life to the world, rising and crossing the sky and descending at night into the under-world whence he arose, has the clearest divine personality, . . . As far back as ancient history reaches, the

Sun-god appears . . .' (Tylor, *Anthropology,* Vol, II, p. 360) According to a modern writer, if one were to merely list the peoples who have been votaries of the Sun the list would include almost all nations, old and new, from Akkadians and Aztecs to Lapps and Zulus. 'As one of the most conspicuous and powerful objects in the physical world the sun has naturally attracted the attention and obtained the homage of many races, who have personified and worshipped it as a god . . . Whatever the reason may be, a solar religion appears to flourish best among nations which have attained to a certain degree of civilization, such as the ancient Egyptians and the Indians of Mexico and Peru at the time when they were discovered by the Spaniards.' (FWN. pp. 441-442). Proceeding further, Frazer gives accurate and minute details of Sun-worship in India (both ancient and modern), Persia, Greece, Rome, Egypt, Babylonia, Arabia, Japan, and other countries.

366. 'Nearly every place in early times would have a sun god or a moon god or both, and in the political development of the country the moon god of the conquering city displaced or absorbed the moon god of the conquered. (Roger, *Religion of Babylonia,* p. 79) 'Moon-worship, naturally ranking below Sun-worship in importance, ranges through nearly the same district of culture. There are remarkable cases in which the Moon is recognised as a great deity by tribes who take less account, or none at all, of the Sun.' (PC. II. p. 299) 'The Moon-god or goddess marks the festivals of rude forest tribes who dance by the light of the full moon. It is not uncommon for the Moon to rank above the Sun, as perhaps for the astronomical reasons was the case in ancient Babylonia; but more usually the Sun stands first, as seems to us more natural; and commonly Sun and Moon are looked on as a pair, brother and sister, or husband and wife.' (Tylor, *Anthropology,* Vol. II. p. 361).

367. (and proudly disdain to serve Him).

368. *i. e.,* angels.

369. (from their prayer and devotion).

370. (and desolate, O reader !).

371. *i. e.,* the dead earth.

372. (either by corrupting them or ignoring altogether).

373. (as every infidel is bound to be).

374. (and the final Judge and Arbiter).

الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۚ وَإِنَّهُ لَكِتٰبٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا
مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۚ إِنَّ
رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ وَلَوْ جَعَلْنٰهُ قُرْاٰنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ اٰيٰتُهُ ۚ ءَاَعْجَمِيٌّ
وَعَرَبِيٌّ ۚ قُلْ هُوَ لِلَّذِينَ اٰمَنُوا هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي اٰذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ
عَمًى ۚ أُولٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٤﴾ ع وَلَقَدْ اٰتَيْنَا مُوسَى الْكِتٰبَ فَاخْتُلِفَ فِيهِ ۚ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ
وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾

41. (ان . . . عزیز) Verily those who disbelieve in the Admonition when it comes to them *are themselves at fault*[375]; verily it is a Book mighty[376].

42. (لایاتیه . . . حمید) Falsehood cannot come to it from before it or from behind it[377]. *It is* a Revelation from One Wise *and* Praise-worthy[378].

43. (ما . . . الیم) Naught[379] is said to thee[380] save what was said to the messengers before thee[381]. Thy Lord is Owner of forgiveness[382] and the Owner of afflictive chastisement[383].

44. (ولو . . . بعید) And had We made it a Recital into a foreign tongue[384], they[385] would certainly have said: why are not the verses thereof explained *to us*[386]? A foreign tongue[387] and an Arab[388]! Say thou[389] to those who believe in it[390], it is a guidance[391] and a healing[392]; and those who do not believe[393], in their ears is a heaviness and to them it is blindness[491]. These are they who are[395] cried unto from a place far-off[396].

SECTION 6

45 (ولقد . . . مریب) And assuredly We vouchsafed the Book to Mūsā and there arose difference concerning it. And had not a word gone forth from thy Lord[397] the *affair* would have been decreed[398] between them[399]. And verily they are in regard thereto in doubt and dubitating.

46. (من . . . للعبید) Whosoever works righteously it is for his own soul, and whosoever works evil it is against it. And thy Lord is not[400] an oppressor to His bondmen[401].

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375. (for this denial and infidelity).

376. (and powerful in evidences and arguments), *i. e.*, those who reject the Qurān do so for their own want of proper understanding and not on account of any defect or deficiency in the Qurān itself.

377. *i e.*, error cannot enter it from any side and in any respect whatever.

378. Hence its superhuman perfection and miraculous excellence.
379. (of ridicule and contumacy).
380. (by the infidels, O Prophet !).
381. (by the infidels of the past).
382. (so they can still save themselves by repentance).
383. (to which they are doomed if they remain unrepentant).
384. (and still addressed it in the first instance to the Arabs).
385. *i. e.*, the Arab pagans.
386. (and made intelligible to us in our own tongue). The Arabic language, —in which the Arabs themselves took particular delight, for its copious vocabulary, its wealth of forms and its inherent capability of cultivation,—was peculiarly fitted to take a leading position in the world. If it is compared, for example, with the unwieldy Latin, or even with the turgid Persian, it is found to be specially distinguished by the possession of short Abstract forms——a property of great service in scientific expression. It is capable of indicating the finest shades of meaning . . .' (De Boes, *History of Philosophy in Islam*, pp. 31-32). Classical Arabic is characterized by an extraodinary richness of vocabulary and the logical, systematic character of its grammatical structure. (EBr. II. p. 192). See also P. XIV. n. 342.
387. (of the Message).
388. (as a Messenger).
389. (O Prophet !).
390. *i. e.*, the Holy Qurān.
391. (in every stage of practical life).
392. *i e.*, a cure for every disease of mind and spirit.
393. (actuated by malice and spite).
394. *i. e.*, such wilful and inveterate enemies of truth render themselves unable to hear its voice or to see its beauties.
395. (as though).
396. *i. e.*, they are so far off that they neither hear nor understand the voice of him who calls to them.
397. (for final judgment at a certain Hour).
398. (long ago).
399. *i. e.*, between the believers and the rejectors.
400. (at all).
401. The God of Islam, as contradistinguished from tribal or national gods of other communities, is perfectly Just and absolutely Benevolent; not vindictive or malevolent.

اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۭ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ

مِّنْ اَكْمَامِهَا وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ۭ وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَاۗءِيْ ۙ قَالُوْٓا
اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ۝ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ وَظَنُّوْا مَا لَهُمْ مِّنْ
مَّحِيْصٍ ۝ لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَاۗءِ الْخَيْرِ ۡ وَاِنْ مَّسَّهُ الشَّرُّ فَيَــــُٔوْسٌ قَنُوْطٌ ۝ وَلَىِٕنْ اَذَقْنٰهُ
رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّاۗءَ مَسَّتْهُ لَيَقُوْلَنَّ هٰذَا لِيْ ۙ وَمَآ اَظُنُّ السَّاعَةَ قَاۗىِٕمَةً ۙ وَّلَىِٕنْ رُّجِعْتُ اِلٰى
رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۚ فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا ۡ وَلَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ۝

PART XXV

47. (اليه . . . شهيد) To Him[1] *alone* is referred the knowledge of the Hour[2]. And not a fruit comes forth from its knops, nor does a female conceive[3] or bring forth but with His knowledge. And on the Day when He will call unto them[4]: where are My associates[5]? they will say: we assure Thee, none of us is a witness *thereof*[6].

48. (وضل . . . محيص) And those whom they had been calling upon before will fail them, and they will perceive[7] that there is no refuge for them.

49. (لا . . . قنوط) Man is never wearied of[8] praying for *his worldly* good, and if an evil visits him, he is despondent, despairing[9].

50. (ولئن . . . غليظ) And if, after an affliction has visited him, We cause him to taste of Our mercy, he is sure to say: this is my own[10], and I do not think that the Hour will *ever* arise, and were I to be brought back to my Lord, surely there will be for me an excellent *reward* from Him. But[11] We shall surely declare to those who disbelieve what they have worked, and make them taste a rough torment.

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1. (and Him alone)
2. (so no prophet or angel can know the exact time of its coming). This is said in answer to the pagans who sneeringly interrogated the Prophet as to its date.
3. (in her womb).
4. *i. e.*, the polytheists.
5. *i e.*, the associates you ascribed to Me.
6. Thus at the question-time the polytheists will totally forsake their false gods.
7. (as a self-evident fact).
8. (in his insatiable greed).
9. (due to his want of faith).
10. *i. e.*, due to me on account of my merits.
11. (contrary to their fancies and false assumptions).

وَإِذَآ أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا بِجَانِبِهِ ۚ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾ قُلْ
أَرَءَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾
سَنُرِيهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَفِيٓ أَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ
عَلٰى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

51. (واذا . . . عريض) And when We show favour to man, he turns aside and withdraws[12] on his sides, and when evil touches him he is full of prolonged prayer[13].

52. (قل . . . بعيد) Say thou : think ! if it[14] is *really* from Allah and you reject it, who is further astray than one who is in schism far-off ?

53. (سنريهم . . . شهيد) Soon[15] We shall show them[16] Our signs[17] in the universe[18] and in their *own* selves[19] until it becomes manifest to them[20] that it is the truth. Does it not suffice in regard to thy Lord[21], that He is Witness over everything ?

54. (الا . . . محيط) Lo ! they are in doubt concerning their meeting with their Lord[22]. Lo ! He is the Encompasser of everything.

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12. (from Us, instead of returning thanks to Us).

13. (And even that prayer is not in the proper prayerful mood, but is an outcome of his intense greed and insatiable avarice).

14. *i. e.*, the Holy Qurān.

15. *i. e.*, in the near future.

16. *i. e.*, the Arabs pagans, the first rejectors of the Qurān.

17. *i. e.*, evidence of Our might and majesty.

18. (of the earth) *i. e.*, in places further from Makka by the surrender of distant and powerful nations to Islam.

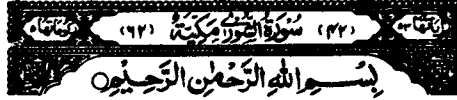
19. (by the wholesale defeat of the Makkans at Badr). The words are also of general application. If we only care to reflect on the marvellous structure of the atom and on the still more marvellous nature of the human mind, we are inevitably, inescapably led to the truth of an All-Designing, Omnipotent, Omniscient Being.

20. (whether they will it or not).

21. (for thee, O Prophet !).

22. (and this want of faith in Resurrection is at the root of their entire conduct).

سورة الشورى مكية (٤٢) (٦٢)

بسم الله الرحمن الرحيم

حٰمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذٰلِكَ يُوحِيٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٤﴾ تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ اَلَآ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥﴾ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَاۗءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ وَمَآ اَنْتَ

Sūrat-ush-Shūra

The Counsel XLII

(Makkan, 5 Sections and 53 Verses)

In the nama of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حٰمٓ) Hā. Mīm.

2. (عسق) 'Ain. Sīn. Qāf.[23]

3. (الحكيم . . . كذالك) Thus[24] reveals to thee[25] and to those before thee[26] Allah, the Mighty, the Wise.

4. (العظيم . . . له) His is whatever is in the heavens and whatever is in the earth, and He is the Exalted, the Grand.

5. (الرحيم . . . تكاد) Well-nigh might be rent the heavens from above them[27]. And the angels hallow the praise of their Lord and ask His forgiveness for those on the earth. Lo ! verily Allah ; He is the Forgiver, the Merciful.

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23. (by His knowledge, and so, He is sure to requite them for their deeds).
24. *i.e.*, as He has revealed this chapter.
25. (other chapters, O Prophet !).
26. (other Books).
27. (by the awfulness of His glory and majesty).

عَلَيْهِمْ بِوَكِيلٍ ۝٦ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا
وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝٧ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً
وَاحِدَةً وَلَٰكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝٨ أَمِ
اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٩ ع
وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝١٠
فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ

6. (والذين . . . بوكيل) And those who take patrons besides Him——Allah is Warden over them[28], and thou art not guardian over them[29].

7. (وكذالك . في السعير) And thus We have revealed to thee a Qurān in Arabic, that thou mayest warn thereby the mother-town[30] and those around it[31], and *that* thou mayest warn *them* of a Day of Assembling whereof there is no doubt. *And of mankind* a party *will be* in the Garden, and a party in the Blaze.

8. (ولو . . . نصير) And had Allah willed, He would have made them[32] *all* a single community[33]. But[34] He causes whom He will to enter into His mercy[35]. And the ungodly ! for them there shall be no patron or helper.

9. (ام . . . قدير) Have they[36] taken patrons besides Him ? But Allah ! He is the Patron. He quickens the dead, and He is Potent over everything.

SECTION 2

10. (وما . . . انيب) And whatsoever it be in which you differ[37], the decision thereof is with Allah ; such is Allah, my[38] Lord. In Him I put my trust, and to Him I turn in penitence[39].

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28. Sufficient to requite them for their deeds.

29. (so do not be grieved over their fate, O Prophet !).

30. (primarily, and in the first instance). The 'mother of towns' is the city of Makka, so called because it is the greatest of towns in dignity, whither all the believing peoples on the earth repair, and also because it was held by ancient geographers to be in the middle of earth. The inter-continental location of Arabia, and its central position in the midst of the three continents of the Old World are facts of very great significance. 'The wide diffusion of Islam is an instance in point. This religion has been singularly fortunate in the land of its birth.......The central position of its birth-place has been a powerful geographical factor in its wide dissemination to the remotest corners of the world, the importance of which factor has rarely been recognized, much less emphasized, by investigators.' (Inayatullah, *op. cit.* p. 37). See also P. VII. n. 598.

31. *i. e.*, dwellers of other places.

32. *i. e.*, mankind.

33. *i. e.*, followers of the one and true religion.

34. (in His universal scheme).

35. (by predisposing him to faith and belief).

36. *i. e.*, the infidels.

37. (regarding matters of faith, O infidels !). The Prophet is commanded to address the infidels thus.

38. The speaker in the sentence is the Prophet.

39. (and so am unafraid of you).

يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْأَرْضِ ۚ يَبْسُطُ
الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصّٰى بِهِ
نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرٰهِيمَ وَمُوسٰى وَعِيسٰى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلٰى أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتٰبَ مِنْ بَعْدِهِمْ

11. (فاطر . . . البصير) The Originator of the heavens and the earth. He has made for you mates of yourselves[40], and for the cattle *also* mates, whereby He diffuses you. Not like Him[41] is aught[42], and He is the Hearer, the Beholder.

12. (له . . . عليم) His are the keys of the heavens and the earth, He expands the provision for whomsoever He will and *also* straitens[43]. He is the Knower of everything.

13. (شرع . . . ينيب) He has ordained for you[44] in the faith what He had enjoined upon Nūh[45] and what We have revealed to thee[46], and what We had enjoined upon Ibrāhīm and Mūsā and Īsā, *saying*: establish the faith, and be not divided in it[47]. Grievous unto the polytheists is that[48] to which thou callest them[49]. Allah choses for Himself whom He will[50], and Allah guides to Himself him who turns in penitence.

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40. *i. e.*, of your own kind, O mankind!

41. ——far from having any affinity with Him——. The God of Islam, though intimately concerned in all things that are, is Himself absolutely distinct from them as their Creator.

42. (in person, nature or attributes) *i. e.*, He is the Unique, the Absolute, the Incomparable. This strikes at the root of anthropomorphism and all forms of polytheism, overt or covert. It accounts of deep admiration and wonder. Gibbon speaks of the Islamic conception of Godhead :—'A creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection ?, (GRE. V. p. 339)

43. (it for whomsoever He will).

44. (O Muslims !).

45. *i. e.*, the one true religion revealed from the beginning to all true prophets,——the religion of monotheism, the oldest religion known to humanity.

'Ethnological investigation into cultural history shows that the first religion of mankind was monotheistic, and that the ethical and moral level of the oldest jungle-tribe-civilizations (though very poor materially) has been an extremely high one.' (Ehrenfels in the *Islamic Culture*, Oct. 1940, p. 446). See also P. II nn. 384, 385; IX. n. 280.

46. (O Prophet !).

47. There is nothing to dispute about in the fundamentals of religion.

48. *i. e.*, the doctrine of the unity of God.

49. (O Prophet !) *i. e.*, the doctrine of the unity of God.

50. So that in the language of a modern psychologist, 'there are forces seemingly outside of the conscious individual that bring redemption to his life.' (James, *Varieties of Religious Experience*, p. 211).

لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾ فَلِذٰلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَآ اُمِرْتَ ۚ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ ۚ وَقُلْ
اٰمَنْتُ بِمَآ اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَ اُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ؕ اَللّٰهُ رَبُّنَا وَرَبُّكُمْ ؕ لَنَآ اَعْمَالُنَا
وَلَكُمْ اَعْمَالُكُمْ ؕ لَا حُجَّةَ بَيْنَنَا وَ بَيْنَكُمْ ؕ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَاِلَيْهِ الْمَصِيْرُ ﴿١٥﴾ وَالَّذِيْنَ يُحَآجُّوْنَ
فِي اللّٰهِ مِنْ بَعْدِ مَا اسْتُجِيْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَّلَهُمْ عَذَابٌ
شَدِيْدٌ ﴿١٦﴾ اَللّٰهُ الَّذِيْٓ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ؕ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ
قَرِيْبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ وَالَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَ يَعْلَمُوْنَ اَنَّهَا

14. (وما . . . مريب) And[51] they divided not till knowledge[52] had come to them, through spite among themselves[53]. And had not a word gone forth from thy Lord[54] for an appointed term[55], *the affair* would surely have been judged between them[56]. And verily those who have been made the heirs of the Book[57] after them[58] are in doubt thereof dubitating.

15. (فلذالك . . . المصير) Summon thou[59] therefore[60] to that[61], and be steadfast[62] as thou hast been commanded, and follow not their desires[63]. And say thou : I believe in whatsoever Allah has sent down of the Book[64], and I am commanded that I should do justice between you ; Allah is our Lord and your Lord. Unto us our works and unto you your works ; *let there be* no contention between us and you[65]. Allah will assemble us *all*, and to Him is the return[66].

16. (والذين . . . شديد) And those who contend[67] in respect of *the religion* of Allah after it[68] has been acknowledged[69] ; their contention is void in the sight of their Lord, and upon them shall befall His wrath and theirs shall be a severe chastisement.

17. (الله . . . قريب) Allah it is Who has sent down the Book with the truth and the balance[70]. And what shall make thee know ?[71] Haply the Hour may be nigh.

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51. (contrary to what they had been commanded).
52. (of Divine unity and true faith).
53. (and not owing to any subtlety of the true doctrines).
54. (for thee to bear with them, O Prophet !).
55. *i. e.*, deferring their decision till the Day of Judgment.
56. (and they would have met their immediate destruction).
57. (through the holy Prophet) *i. e.*, the present-day infidels.
58. *i. e.* after the past generations of infidels.
59. (O Prophet).

60. (disregarding their indifferences).
61. *i.e.*, to that pure, true religion.
62. (in thy preaching, as thou hast hitherto been).
63. (by slackening in thy preaching).
64. (in the past and present).
65. (for the present).
66. (of us all).
67. (with the Muslims).
68. *i. e.*, the religion of Islam.
69. (by a large number of persons)
70. 'by which we can weigh all moral issues, all questions of right and wrong in conduct.' (AYA) The balance here may refer, according to the best commentators, either to sense of justice innate in human nature, by which we can weigh all moral issues, or to the 'Law of Islam' (*Shari'at*) as a whole which is the ultimate criterion in our hand of all questions of right and wrong.

الحق ۗ ألا إن الذين يمارون في الساعة لفي ضلال بعيد ﴿١٨﴾ الله لطيف بعباده يرزق
من يشاء ۖ وهو القوي العزيز ﴿١٩﴾ من كان يريد حرث الآخرة نزد له في حرثه ۖ ومن
كان يريد حرث الدنيا نؤته منها وما له في الآخرة من نصيب ﴿٢٠﴾ أم لهم شركاء شرعوا
لهم من الدين ما لم يأذن به الله ۚ ولولا كلمة الفصل لقضي بينهم ۗ وإن الظالمين لهم
عذاب أليم ﴿٢١﴾ ترى الظالمين مشفقين مما كسبوا وهو واقع بهم ۗ والذين آمنوا وعملوا
الصالحات في روضات الجنات ۖ لهم ما يشاءون عند ربهم ۚ ذلك هو الفضل الكبير ﴿٢٢﴾ ذلك الذي

18. (يستعجل . . . بعيد) *It is only* those who do not believe therein seek to hasten it[72], and those who believe therein are fearful thereof, and know that it is the truth. Lo! verily those who debate concerning the Hour are in error far-off.

19. (الله . . . العزيز) Allah is Gentle[73] to His bondmen[74]. He provides for whomsoever He will, and He is the Strong, the Mighty.

SECTION 3

20. (من . . . نصيب) Whosoever seeks the tillage of the Hereafter[75], to him We shall give increase in his tillage ; and whosoever seeks the tillage of this world[76], We shall give him somewhat thereof, and in the Hereafter his shall be no portion[77].

21. (ام . . . اليم) Have they associate-*gods* who have instituted for them a religion which Allah has not approved ? And had there not been a decisive word[78], *the affair* would have been judged between them[79]. And verily the ungodly ! theirs shall be afflictive torment.

22. (ترى . . . الكبير) Thou shalt see[80] the ungodly fearful on account of what they have earned, and it[81] is *sure* to befall them. And those who believe and work righteous *deeds* will be in meadows of the Gardens. Theirs will be whatsoever they desire with their Lord. That ! that is the supreme grace.

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71. (O Prophet !) The reference is to the constant questionings of the pagans regarding the exact time and date of Resurrection.

72. (by way of mockery and ridicule).

73. (in this world).

74. (whether they are obedient or otherwise).

75. (by labouring here to obtain a reward in the hereafter).

76. (by confining all his efforts to the material side of life).

77. *Cf.* the NT :—'For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' (Ga. 6 : 8)

78. (from God respiting their punishment to the Day of Judgment).

79. (immediately, and in this very world).

80, (on that Day).

81. *i. e.*, the penalty thereof.

—

يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۗ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ۗ
وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ۭ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ﴿۲۳﴾ اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ
فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ۭ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ۭ اِنَّهٗ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ﴿۲۴﴾ وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا
تَفْعَلُوْنَ ﴿۲۵﴾ وَيَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۭ وَالْكٰفِرُوْنَ لَهُمْ
عَذَابٌ شَدِيْدٌ ﴿۲۶﴾ وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَاۗءُ ۭ

23. (ذالك . . . شكور) That[82] is the glad tidings Allah gives to His bondmen who believe and work righteous *deeds*[83]. Say thou :[84] I ask of you no wage for that[85] save affection in respect of kinship[86]. And whosoever does a good deed We shall increase to him good in respect thereof[87]; verily Allah is Forgiving[88], Appreciative[89].

24. (ام . . . الصدور) So they say[90]: he[91] has fabricated a lie concerning Allah? Now if Allah willed He could seal thy heart[92]; and Allah[93] abolishes falsehood[94] and establishes truth[95] by His words[96]. Verily He is the Knower of what is in the breasts.

25. (وهو . . . تفعلون) And He it is Who accepts repentence from His bondmen[97], and pardons evil deeds and knows what you do.

26. (ويستجيب . . شديد) He answers those who believe and work righteous *deeds* and increases to them of His grace. And the infidels! theirs shall be a severe torment.

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82. *i. e.*, the above-mentioned great felicity.

83. Note once again that it is the delights of the Hereafter that are the real reward to the faithful.

84. (to the Arab pagans, O Prophet !).

85. *i.e.*, for my preaching.

86. (so universally displayed, and on that account give me at least a patient and tolerant hearing). Remember that the holy Prophet is here appealing to those who, though alienated from him in religion and theology, were united to him with the closest ties of blood relationship. That this was the strongest appeal that could possibly be made to the Arabs is a fact well-known to the Arab history.

87. *i.e.*, We shall add there to the merit of other good actions.

88. *i.e.*, One who overlooks and forgives the signs and short-comings of the faithful.

89. *i.e.,* One who gracefully accepts and appreciates even small services of the faithful. See P. XXII. n. 384.

90. *i. e.,* the Arab pagans.

91. Pointing to the Prophet.

92. (like a false man's heart, O Prophet ! and would strike all the revelations out of thy heart). But it is clear that He did nothing of the kind ; so it is also clear that the holy Prophet never merited any such penalty.

93. (in accordance with His immutable law).

94. *i. e.,* false claims of Messengership.

95. *i. e.,* the claims of a true Messenger of God.

96. *i. e.,* by arguments as well as miracles.

97. See P. XXIV. nn. 62, 123.

إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ
الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾ وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ
جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾ وَمِنْ آيَاتِهِ الْجَوَارِ
فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ
شَكُورٍ ﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا

27. (ولو . . . بصير) And had Allah expanded the provision for His bondmen[98] they surely would have rebelled in the earth, but He sends down[99] by measure as He wills[100]. Verily He is in respect of His bondmen, the Aware[101], the Beholder[102].

28. (وهو . . . الحميد) And He it is[103] Who sends down the rain after *men* have despaired, and spreads abroad His mercy[104] and He is the Patron, the Praiseworthy.

29. (ومن . . . قدير) And of His signs[105] is the creation of the heavens and the earth and of the moving creatures which He has dispersed in both[106]. And He is Potent over their assembling whenever He will.

SECTION 4

30. (وما . . . كثير) And whatever of affliction befalls you is owing to what your hands have earned; and He pardons[107] much[108].

31. (وما . . . نصير) And you can not frustrate Him in the earth[109]; and you have, besides Allah, neither a protector nor a helper.

32. (ومن . . . كالاعلام) And of His signs are ships in the sea like high mountains[110].

33. (ان . . . شكور) If He wills He causes the wind to cease, so that they stand still on the back thereof[111]; verily therein are signs for every one patient and grateful.

34. (او . . . كثير) Or He may destroy them[112] for what the people have earned; and He pardons many of them[113].

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98. (more than their deserts and much more than at present).
99. (to every one).
100. (in accordance with His infinite wisdom).
101. *i. e.*, well-acquainted with the needs and requirements of His creatures.
102. *i. e.*, watchful of their actions.

103. Not any separate rain-god.

104. *i. e.*, in the form of vegetation and plant life. See also P. VIII. n. 502.

105. *i. e.*, the signs of His might and majesty.

106. Not necessarily in each of the two but possibly in them collectively. For the literal meaning of دابة see P. XII. n. 1. The word may also include angels. Nor is there anything to preclude the possibility of animal life in the heavens.

107. (and allows to go unpunished).

108. *i. e.*, many of the sins.

109. (by fleeing to some place or other).

110. (in the desert). Or, 'high mountains.'

111. *i. e.*, on the back of water.

112. (by shipwreck).

113. (by not drowning them).

لَهُمْ مِّنْ مَّحِيْصٍ ﴿٣٥﴾ فَمَآ أُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللهِ خَيْرٌ وَّ أَبْقٰى لِلَّذِيْنَ
اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٣٦﴾ وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴿٣٧﴾
وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَأَقَامُوا الصَّلٰوةَ ۠ وَأَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۠ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣٨﴾ وَالَّذِيْنَ
إِذَآ أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ﴿٣٩﴾ وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهٗ عَلَى
اللهِ ۚ إِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿٤٠﴾ وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَأُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ﴿٤١﴾ إِنَّمَا السَّبِيْلُ
عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولٰٓئِكَ لَهُمْ عَذَابٌ أَلِيْمٌ ﴿٤٢﴾ وَلَمَنْ صَبَرَ

35. (ويعلم . . . محيص) And those who dispute *in respect of* Our revelations may know[114] that there is for them no place of shelter.

36. (فما . . . . يتوكلون) So whatsoever things are vouchsafed to you[115] are *but a passing* enjoyment for the life of this world; and what is with Allah, better[116] and more lasting[117] is for those who believe and put their trust in Allah;

37. (والذين . . . يغفرون) and those who avoid heinous sins and indecencies[118] and forgive when they are wrathful[119];

38. (والذين . . . ينفقون) and those who answer *the call* of their Lord and establish prayer and whose affairs being *matter of* counsel among themselves and who spend of that wherewith We have provided them;

39. (والذين . . ينتصرون) and those who vindicate themselves when they are oppressed[120].

40. (وجزاؤا . . الظلمين) The meed of an ill-deed is an ill like thereunto, but whosoever pardons and is reconciled[121], his wage is on Allah: verily He does not approve the wrong-doers.

41. (ولمن . . . سبيل) And whosoever vindicates himself[122] after wrong done to him; these! against them there is no way *of blame*.

42. (انما . . . . اليم) The way *of blame* is only against those who wrong mankind, and rebel on the earth without justification; these for them is an afflictive torment.

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114. (at the time of shipwreck).
115. (in this world).
116. *i. e.*, much preferable as regards quality.
117. *i. e.*, much preferable as regards duration.
118. (in particular).

119. Inculcation of virtues like those of kindliness and forgiveness meant ever so much to a nation given to haughtiness and revenge.

120. Valour and courage being not inconsistent with clemency, they make use of the means which God has put into their hands for their own defence.

121. *i. e.*, is reconciled to his enemy.

122. (without infringing the proper limits). This negatives self-sufficiency of the doctrine of non-violence. Non-resistance may not necessarily prove a protection and melt the heart of the aggressor. Consider the classical example of the attempted, and almost accomplished, crucification of Jesus Christ——perfect non-violence on one side and wanton aggressiveness on the other.

وغفر ان ذلك لمن عزم الامور ﴿٤٣﴾ ومن يضلل الله فما له من ولي من بعده ۗ وترى الظلمين
لما راوا العذاب يقولون هل الى مرد من سبيل ﴿٤٤﴾ وترىهم يعرضون عليها خشعين من
الذل ينظرون من طرف خفي ۗ وقال الذين امنوا ان الخسرين الذين خسروا انفسهم و
اهليهم يوم القيمة ۗ الا ان الظلمين في عذاب مقيم ﴿٤٥﴾ وما كان لهم من اولياء
ينصرونهم من دون الله ۗ ومن يضلل الله فما له من سبيل ﴿٤٦﴾ استجيبوا لربكم من
قبل ان ياتي يوم لا مرد له من الله ۚ ما لكم من ملجا يومئذ وما لكم من نكير ﴿٤٧﴾ فان
اعرضوا فما ارسلنك عليهم حفيظا ۖ ان عليك الا البلغ ۗ وانا اذا اذقنا الانسان منا رحمة

43. (ولمن . . . الامور) And whosoever forgives[123] and forbears[124]—that[125] verily is of the firmness of affairs[126].

SECTION 5

44. (ومن . . . سبيل) And whomsoever Allah sends astray[127] for him there will be no protecting friend to take His place. And thou wilt see[128] the ungodly when they will face the torment[129], saying : is there any way to return ?

45. (وتراهم . . . مقيم) And thou wilt see them set up before it[129]-A downcast with ignominy, looking with stealthy glance[130]. And those who believe will say[131]: surely the losers are those who have lost themselves[132] and their housefolk[133] on the Day of Resurrection. Lo! the ungodly will be in a lasting torment.

46. (وماكان . . . سبيل) And they will have no patrons succouring them besides Allah. Whosoever Allah sends astray, there will be for him no way.

47. (استجيبوا . . . نكير) Answer *the call* of your Lord[134] before there comes to you a Day on which there is no averting from Allah. You will have no place of refuge on that Day, nor will be there for you any denying *of your guilt.*

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123. (the wrong done to him).

124. (the wrong-doer).

125. *i. e.*, that voluntary forbearance and forgiveness.

126. In this physical world where resistance and non-resistance both are needful. Islam gives preference to the saint's type of character rather than to the strong-man's.

127. (as a sequel to his own deliberate choice of the worng path).

128. (O Prophet !).

129. (in the hereafter).

129-A. (*i. e.*, the torment).

130. (as one in abject fear).

131. By way of self-satisfaction and by way of reproaching the infidels.

132. (by their own errors).

133. (by their causing them to err).

134. (O mankind !).

فَرِحَ بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ﴿۴۸﴾ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ
الْاَرْضِ ۭ يَخْلُقُ مَا يَشَآءُ ۭ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿۴۹﴾ اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّ
اِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ۭ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿۵۰﴾ وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ
وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ۭ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ﴿۵۱﴾ وَكَذٰلِكَ اَوْحَيْنَآ
اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ۭ مَا كُنْتَ تَدْرِيْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِيْ بِهٖ مَنْ
نَّشَآءُ مِنْ عِبَادِنَا ۭ وَاِنَّكَ لَتَهْدِيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۲﴾ صِرَاطِ اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ۭ اَلَآ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ﴿۵۳﴾

ع

48. (فان . . . کفور) If they turn away[135], then We have not sent thee[136] *as* a warden over them[137]; on thee is naught but preaching. And verily We! when We cause man to taste of mercy from Us, he exults at it; and if an ill befalls them[137-A] for what their hands have sent on, then man *becomes* ingrate.

49. (لله . . . الذکور) Allah's is the dominion of the heavens and the earth. He creates whatsoever He will. He bestows females on whomsoever He will[138], and bestows males on whomsoever He will[139].

50. (او یزوجهم . . قدیر) Or, He conjoins them males and females[140]; and He makes barren whomsoever He will[141]. Verily He is the Knower[142], the Potent[143].

51. (وما کان . . . حکیم) And it is not *possible* for any human being[144] that Allah should speak to him otherwise than by revelation[145] or from behind a veil[146], or that He sends a messenger[147]. so that the *messenger*[148] may reveal, by His command whatsoever He will. Verily He is Exalted[149], Wise[150].

52. (وکذالك . . . مستقیم) In this manner[151] We have revealed unto thee[152] a spirit of Our command; thou knowest not[153] what the Book was, nor what the faith[154]. Yet We have made it[155] a light[156] wherewith We guide whomsoever We will of Our bondmen. And verily thou guidest to a straight path——

53. (صراط . . . الامور) the path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth. Lo! to Allah tend *all* affairs[157].

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135. (instead of hearkening to thy Message).

136. (O Prophet !).

137. *i. e.*, thou art in no way responsible for their deeds.

137-A. Interchange of singular and plural case of pronoun is quite frequent in Arabic.

138, (without any restriction on His will).

139. (according to His universal scheme).
140. (for whomsoever He will).
141. (according to His universal scheme).
142. (of all conditions and circumstances).
143. *i. e.* Able to effect His will in every circumstance.
144. (as he is constituted in the present world).
145. وحی is a direct message from God to a prophet which, to the exclusion of all others, the receiver alone can perceive.
146. When it is only a Voice that is heard, as in the case of Moses receiving his call at Sinai.
147. Which here means an angel.
148. *i. e.*, the messenger-angel.
149. (so that no one is fitted in himself to receive His message).
150. (so that He in His infinite wisdom laid down certain ways of communication).
151. *i.e.*, in accordance with this law of Divine communication.
152. (O Prophet !).
153. (before thou wast charged with the prophetic mission).
154. (in its highest, perfected form). It is a mistake, almost vulgar, to suppose that the holy Prophet in championing the cause of Allah only emphasised an idea that was already present in the consciousness of the Arab race. In fact he was innocent of the grandeur of his faith until aided by the revelation.
155. *i: e.* the Holy Qurān.
156. *i. e.* illuminating the Way.
157. (finally and inevitably).

حٰمٓ ﴿١﴾ وَالْكِتٰبِ الْمُبِيْنِ ﴿٢﴾ اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ﴿٣﴾ وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ
لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ﴿٤﴾ اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ﴿٥﴾ وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ
فِي الْاَوَّلِيْنَ ﴿٦﴾ وَمَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٧﴾ فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا وَّمَضٰى
مَثَلُ الْاَوَّلِيْنَ ﴿٨﴾ وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ﴿٩﴾ الَّذِيْ

Sūrat-uz-Zukhruf

Gold Adornments. XLIII

(Makkan, 7 Sections and 89 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حٰمٓ) Hā. Mīm.

2. (والكتاب المبين) By *this* luminous Book.

3. (انا ... تعقلون) Verily We! We have made it an Arabic Qurān that haply you may reflect[158].

4. (وانه ... حكيم) And verily it[159] is in the Original Book[160] before Us, indeed exalted[161], full of wisdom[162].

5. (افنضرب ... مسرفين) Shall We take away from you the Admonition[163] because you are a people extravagant[164] ?

6. (وكم ... الاولين) And how many a prophet We have sent among the ancients[165].

7. (وما ... يستهزؤن) And not a prophet came to them but him they used to mock.

8. (فاهلكنا ... الاولين) Therefore We destroyed *peoples* mightier than these[166] in prowess; and there has gone forth the example of the ancients[167].

9. (ولئن ... العليم) And if thou questions them[168]: who has created the heavens and the earth ? they will surely say: created them the Mighty, the Knower.

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158. (on it the more easily, O Makkans !)
159. *i. e.*, the Holy Qurān.

160. *i. e.*, the Preserved Tablet, the eternal fountain-head of all Divine decrees and revelations.

161. *i. e.*, full of dignity.

162. *i. e.*, full of wisdom.

163. (depriving you of its benefits altogether). The phrase 'is taken from a rider's striking his beast with his stick when he desires to turn him from the course that he is pursuing.' (LL).

164. (and you refuse to give your ear to it).

165. (although they refused to believe in them; so that rejection by their people did not cause us to cease sending messengers to those ancient peoples).

166. *i. e.*, the present-day infidels; the Arab pagans.

167. (who perished as a consequence to their attitude of disobedience and rebellion).

168. *i. e.*, the Arab pagans.

جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَّجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۝١٠ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً
بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذٰلِكَ تُخْرَجُونَ ۝١١ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ
الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝١٢ لِتَسْتَوُوا عَلٰى ظُهُورِهٖ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ
تَقُولُوا سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِينَ ۝١٣ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُونَ ۝١٤ وَجَعَلُوا لَهٗ
مِنْ عِبَادِهٖ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ۝١٥ أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّأَصْفٰكُمْ بِالْبَنِينَ ۝١٦
وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيمٌ ۝١٧ أَوَمَنْ يُّنَشَّؤُا فِي

10. (الذی . . . تہتدون) Who has made the earth a bed for you[169] and has made therein paths for you that haply you may be directed ?[170]

11. (والذی . . . تخرجون) And who sends down water from the heaven in measure[171] ? Then We quicken a dead land therewith and even so you will be brought forth[172].

12. (والذی . . . ترکبون) And Who has created the pairs, all of them[173], and appointed for you from ships and cattle on which you ride,

13. (لتستوا . . . مقرنین) that you may mount firmly on their backs, and then may remember the favour of your Lord when you mount thereon, and may say: hallowed be He Who has subjected this to us, and we[174] could have it not.

14. (وانا . . . لمنقلبون) And verily to Our Lord we are to return.

15. (وجعلوا . . . مبین) And they[175] assign out of His bondmen *co-patners*[176]. Verily man is a manifest ingrate.

SECTION 2

16. (ام . . . بالبنین) Has He taken, from His creatures, daughters *for Himself*, and has honoured you with sons[177] ?

17. (واذا . . . کظیم) And when there is announced to any of them *the birth of* what he likens to the Compassionate[178], his countenance remains darkened the whole day, and he is indignant inwardly[179].

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169. (to lie upon).

170. (in your travels).

171. *i. e.*, according to needs and requirements.

172. (from your graves).

173. See P. XXIII. n. 64.

174. (by our own efforts).

175. *i. e.*, the infidels.

176. *i. e.*, co-partners in Godhead.

177. The interrogation is expressive of reproof. The pagan Arabs while holding the female sex in utter contempt believed God to have daughters.

178. (by making her a co-partner with God). See P. V. n. 513.

179. See P. XIV. n. 222 ff.

الحلية وهو في الخصام غير مبين ﴿١٨﴾ وجعلوا الملائكة الذين هم عباد الرحمن إناثا ۚ أشهدوا
خلقهم ۚ ستكتب شهادتهم ويسألون ﴿١٩﴾ وقالوا لو شاء الرحمن ما عبدناهم ۗ ما لهم بذلك من علم
إن هم إلا يخرصون ﴿٢٠﴾ أم آتيناهم كتابا من قبله فهم به مستمسكون ﴿٢١﴾ بل قالوا إنا وجدنا آباءنا
على أمة وإنا على آثارهم مهتدون ﴿٢٢﴾ وكذلك ما أرسلنا من قبلك في قرية من نذير إلا قال
مترفوها إنا وجدنا آباءنا على أمة وإنا على آثارهم مقتدون ﴿٢٣﴾ قل أولو جئتكم بأهدى مما
وجدتم عليه آباءكم ۖ قالوا إنا بما أرسلتم به كافرون ﴿٢٤﴾ فانتقمنا منهم ۖ فانظر كيف كان

18. (اومن . . . مبين) *Has He taken to Himself* what is reared in ornaments[180], and is not clear in contention[181] ?

19. (وجعلوا . . . يسئلون) And they make the angels who are the bondmen of the Compassionate females[182]. Have they witnessed their creation ? Their testimony will be written down and they will be questioned[183].

20. (وقالوا . . . يخرصون) And they[184] say[185]: had the Compassionate willed we should not have worshipped them[186]. No knowledge they have of it[187], they are only guessing[188].

21. (ام . . . مستمسكون) Have We vouchsafed them any Book before this, so that they are clinging to it[189] ?

22. (بل . . . مهتدون) Nay ! they say[190]: we have found our fathers on a *certain* way[191], and by their footsteps we are guided[192].

23. (وكذالك . . مقتدون) And in this wise We sent not a warner before thee[193] in any city but the affluent thereof said : verily we found our fathers on a *certain* way and verily their footsteps we are following.

24. (قال . . . كفرون) *The warner therefore* said: what! even if I bring you a better guidance than what you found your fathers upon[194]. They said: we deny that wherewith you are sent[195].

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180. This refers to the almost universal customs of the 'softer sex' being brought up among jewellery and ornaments and to her innate love of display. 'A woman's skeleton dating from the 4th cent. B. C., unearthed in Persia, had heaped upon the breast, necklace of pearls, lapis lazulis, turquoise, emerald and jasper.' (CE. IV. p. 1150)

181. Compare the findings of a modern psychologist :—'Woman is admittedly weaker in logic than the male, and, because her "opinion" is partly instinctive feeling and partly immediate reaction to the momentary situation, she cannot equal man in enumerating arguments and proofs in support of her views. Her way of thinking is what we describe as intuitive.'

182. See P. XV. n. 108 ; P. V. n. 513.

183. (ragarding the sexual character they have attributed to the angels).

184. *i. e.*, the pagans.

185. (in justification of their blasphemy)

186. *i. e.*, He would have rendered it physically impossible for us to worship these false deities.

187. *i. e.*, they are totally ignorant of the laws of Divine government. See P. VIII. n. 197.

188. (completely divorced by reason).

189. They have neither rational nor scriptural ground to support them.

190. i. *e.*, this is their sole argument.

191. (of life) *i. e.*, we have found our ancestors following a particular set of beliefs and practices. أمة is primarily 'A way, course, mode, or manner, of acting, or conduct, or the like ; a way, course, or rule, of life or conduct.' (LL) The use of the word أمة here instead of دين is very significant. The pagan Arabs had, strictly speaking, no creed at all. They simply and blindly followed certain ancestral customs and ceremonial usages.

192. In the pre-Islamic society of Arabia, as in most primitive societies, 'a man did not choose his religion or frame it for himself ; it came to him as part of the general scheme of social obligations and ordinances laid upon him, as a matter of course, by his position in the family and in the nation...Religion did not exist for the saving of souls but for the preservation and welfare of society, and all that was necessary to this end every man had to take his part, or break with the domestic and political community to which he belonged.... Thus a man was born with a fixed relation to certain gods as surely as he was born into relation to his fellow-men ; and his religion, that is, the part of conduct which was determined by his relation to the gods, was simply one side of the general scheme of conduct prescribed for him by his position as a member of society.' (Robertson Smith, *Religion of the Semites*, pp. 28-30)

193. (O Prophet !)

194. *i. e.*, are you still going to follow blindly and slavishly your ancestral customs, when I have brought to you a teaching far better and in every way superior ?

195. (to us as you profess) *i. e.*, we deny your mission altogether and reject the very basis of your claims.

عاقبة المكذبين ۝٢٥ وإذ قال ابرٰهيم لأبيه وقومه إنني براء مما تعبدون ۝٢٦ إلا الذي فطرني
فإنه سيهدين ۝٢٧ وجعلها كلمة باقية في عقبه لعلهم يرجعون ۝٢٨ بل متعت هٰؤلاء و
آباءهم حتى جاءهم الحق ورسول مبين ۝٢٩ ولما جاءهم الحق قالوا هٰذا سحر وإنا به كٰفرون ۝٣٠
وقالوا لولا نزل هٰذا القرآن على رجل من القريتين عظيم ۝٣١ أهم يقسمون رحمت ربك
نحن قسمنا بينهم معيشتهم في الحيٰوة الدنيا ورفعنا بعضهم فوق بعض درجٰت ليتخذ بعضهم
بعضا سخريا ورحمت ربك خير مما يجمعون ۝٣٢ ولولا أن يكون الناس أمة واحدة لجعلنا لمن يكفر

25. (فانتقمنا . . المكذبين) Therefore We took revenge on them[196]. Behold then how has been the end of the beliers !

SECTION 3

26. (واذ قال . . تعبدون) And *re-call* when Ibrāhīm said to his father and his people ; verily I am quit of what you worship :

27. (الا . . . سيهدين) save Him, who has created me and then He would guide me[197].

28. (وجعلها . . . . يرجعون) And *Ibrāhīm* made it[198] a word lasting among his posterity[199] that haply they should return[200].

29. (بل . . . مبين) Aye ! I let these and their fathers[201] enjoy life, until[202] there came unto them the truth[203], and a plain messenger[204].

30. (ولما . . . كفرون) And when the truth came to them, they say[205] this is magic[206], and verily we are therein disbelievers.

31. (وقالوا . . . عظيم) And they[207] say[208]. why has not this Qurān[209] been revealed to a man of moment[210] in the two cities[211] ?

32. (اهم . . . يجمعون) Shall they[212] apportion[213] their Lord's mercy[214] ? It is We Who have apportioned among them their livelihood in the life of the world[215], and have raised some of them[216] over others in degrees[217], so that one of them may take another as a serf, and the mercy of thy Lord[218] is better[219] than what they amass[220].

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196. (in this very world).
197. (in both the worlds) *i. e.*, He is the sole Creator, the sole Guide.
198. *i. e.* the doctrine of Unity.
199. (by enjoining them to follow his faith).
200. (from idolatry to monotheism).
201. All of them, the progeny of Abraham, the upright.
202. (as a great warner and reminder).

203. *i. e.*, the Holy Qurān.
204. *i. e.*, an apostle whose message is as clear as daylight.
205. (to explain away its wonderful effectiveness).
206. *i. e.*, the sorcerer's talk, void of truth and reality.
207. *i. e.*, the Makkan pagans under the influence of their wealthy aristocrats.
208. (in their pride and arrogance, and looking at the holy Prophet in a purely mundane light).
209. ——if it is really the Book of God——
210. *i. e.*, great in wealth and influence, and possessing obvious and natural claim to authority and prestige.
211. *i.e.*, Makka and Tāif.
212. (and not God).
213. (according to their whims and desires).
214. *i. e.*, special favour ; the gift of prophecy.
215. (according to their needs and capacities).
216. (in the distribution of that livelihood).
217. (of wealth, rank, or station). This does away with all the socialistic and communistic utopian theories of 'equal distribution of wealth and property'.
218. *i. e.*, His special favour ; the gift of prophecy.
219. *i. e.*, higher than and superior to; and therefore even more beyond their reach.
220. (of material prosperity).

بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ۝ وَلِبُيُوْتِهِمْ اَبْوَابًا وَّ سُرُرًا عَلَيْهَا
يَتَّكِـُٔوْنَ ۝ وَزُخْرُفًا ۭ وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۭ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ۝ وَمَنْ
يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ۝ وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ
اَنَّهُمْ مُّهْتَدُوْنَ ۝ حَتّٰٓى اِذَا جَاۗءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ ۝ وَلَنْ
يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُوْنَ ۝ اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِي الْعُمْيَ
وَمَنْ كَانَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ ۝ اَوْ نُرِيَنَّكَ الَّذِيْ وَعَدْنٰهُمْ

ع

33. (ولولا . . . يظهرون) And were it not that the mankind would have become one community[221]; We should make for those who disbelieve in the Compassionate[222] roofs of silver for their houses and *silver* stairways whereby they ascend,

34. (ولبيوتهم . . يتكئون) and *silver* doors for their houses and *silver* couches whereon they recline[223],

35. (وزخرفا . . . للمتقين) and ornaments of gold[224]. And *yet* all that[225] *would have been* but a provision[226] of the life of this world;[227] and the Hereafter[228] with thy Lord is for the *God*-fearing[229].

SECTION 4

36. (ومن . . . قرين) And whosoever blinds himself to the admonition of the Compassionate[230], We assign to him[231] a devil, and he becomes his companion[232].

37. (و انهم . . . مهتدون) And verily they[233] hinder them from the way[234], while they imagine that they are *rightly* guided.

38. (حتى . . . القرين) until when he[235] comes to Us[236], he will say[237]: Ah! would that there had been[238] between me and thee the distance of the two orients[239]——an evil companion!

39. (ولن . . . مشترکون) And[240] because[241] you have done wrong, To-day it will profit you not, that you are sharers in the torment[242].

40. (افانت . . . مبين) So canst thou make the deaf hear or canst thou guide the blind or him who is[243] in manifest error?

41. (فاما . . . منتقمون) And *even* though[244] We take thee away[245], We shall surely take vengeance on them[246].

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221. (of infidels).
222. (and are therefore the most hated ones in the sight of God).
223.. But God in His grace and mercy did not allow so strong a temptation

to be placed in the path of man.

224. So utterly insignificant and contemptible are worldly riches in the sight of God ! زخرف literally, gold, is 'applied to any ornament, decoration or embellishment ;... and particularly applied to the decorations, and pictured works in gold.' (LL)

225. (vast amount of riches).

226 *i. e.*, a passing enjoyment ; a trifling substance.

227. Which is essentially ephemeral and unsubstantial.

228. Which is the only real objective worth striving after.

229. (and not for the seekers of gold).

230. *i. e.*, the Holy Qurān.

231. (as a natural sequel to his deliberate choice of the evil way).

232. *i. e.*, an inseparable and intimate consort.

233. *i. e.*, the evil companions ; the devils.

234. (of God).

235. *i. e.*, such a one.

236. (at the Judgment, and the error of his ways becomes manifest to him).

237. (in extreme anguish to his evil companion).

238. (in the world).

239. Literally 'the two orients.' 'A good equivalent idiom in English would be "poles apart," for they could never meet.' (AYA)

240. This will be said to them.

241. The particle اذ is here denotative of cause. (LL)

242. *i. e.*, this will bring no comfort to you at all ; and the conciousness that others too are partaking of the same punishment, will not diminish your own torment in the least.

243. (of his own choice, O Prophet !).

244. or, even if.

245. (from their midst by death, O Prophet !).

246. The final requital is so certain and beyond the possibility of doubt.

فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ ﴿٤٢﴾ فَاسْتَمْسِكْ بِالَّذِيْٓ اُوْحِيَ اِلَيْكَ ۚ اِنَّكَ عَلٰي صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٣﴾ وَاِنَّهٗ لَذِكْرٌ لَّكَ
وَلِقَوْمِكَ ۚ وَسَوْفَ تُسْـَٔلُوْنَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ
اٰلِهَةً يُّعْبَدُوْنَ ﴿٤٥﴾ وَلَقَدْ اَرْسَلْنَا مُوْسٰي بِاٰيٰتِنَآ اِلٰي فِرْعَوْنَ وَمَلَا۟ئِهٖ فَقَالَ اِنِّيْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ﴿٤٦﴾ ع
فَلَمَّا جَاۗءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ ﴿٤٧﴾ وَمَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِيَ اَكْبَرُ مِنْ اُخْتِهَا ۡ وَاَخَذْنٰهُمْ بِالْعَذَابِ
لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤٨﴾ وَقَالُوْا يٰٓاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ اِنَّنَا لَمُهْتَدُوْنَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا
عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ ﴿٥٠﴾ وَنَادٰي فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَهٰذِهِ

42. (او . . . مقتدرون) Or *if* We show thee[247] that with which We threaten them[248]; verily We are going to prevail over them.

43. (فاستمسك . . مستقيم) Hold thou fast[249] to what We have revealed to thee;[250] verily thou art on the straight path[251].

44. (و انه . . . تسئلون) And verily it[252] is an admonition to thee and thy people, and presently you will be questioned[253].

45. (و سئل . . يعبدون) And ask thou Our messengers[254] whom We sent before thee: did We appoint gods, besides the Compassionate to be worshipped[255]?

SECTION 5

46. (و لقد . . . العلمين) And assuredly We sent Mūsā with Our signs[256] to Fir'awn and his chiefs, and he said: verily I am a messenger of the Lord of the worlds.

47. (فلما . . . يضحكون) Then when he came to them with Our signs, lo! they were laughing at *those signs.*

48. (و ما . . . يرجعون) And not a sign We showed them but it was greater than its like[257], and We seized them with chastisement[258] that haply they might turn[259].

49. (و قالوا . . لمهتدون) And they said[260]: magician[261]! supplicate thy Lord for us for what He has covenanted with thee, verily we shall let ourselves be directed[262].

50. (فلما . . ينكثون) Then[263] when We had removed from them the chastisement, lo! they were breaking *their* promise[264].

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247. (in thy life-time as an accomplished fact).
248. (then that also is easy for Us).
249. (confidently and unwaveringly).
250. (O Prophet !).

251. 'Mohammad thus holding his people at bay; waiting in the still expectation of victory; to outward appearance defenceless, and with his little band as it were in the lion's mouth; yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved; presents a spectacle of sublimity paralleled only by such scenes in the Sacred Records as that of the Prophet of Israel when he complained to his Master, "I, even I only, am left." Nay, the spectacle, is in one point of view even more amazing... It is this which brings if possible into still bolder prominence the marvellous self-possession and enthusiasm which sustained Mohammad on his course.' (Muir, *op. cit.*, p. 126).

252. *i. e.*, the Holy Qurān.

253. (regarding your duties and obligations, O mankind !).

254. (through their Books and Scriptures and the learned among their true followers, O Prophet !).

255. Monotheism, pure, absolute and unalloyed has ever been the theme of all the prophets and apostles.

256. *i. e.*, evidences and arguments.

257. *i.e.*, each sign was great in its own way. *Cf.* the OT :—'And the Lord said unto Moses... Multiply my signs and my wonders in the land of Egypt.' (Ex. 7 : 1-3). And Josephus :—'When the king despised the words of Moses, and had no regard at all to them, grievous plagues seized the Egyptians ... No such plagues did ever happen to any other nation as the Egyptians now felt.' ("Ant." II. 14 : 1) اختها literally is 'its sister.'

258. *i. e.*, successive plagues previous to their final destruction.

259. (to Us).

260. (to Moses).

261. 'But when the king derided Moses, he made him in earnest see the signs that were done at Mount Sinai. Yet was the king very angry with him, and called him an ill man, who had formerly run away from his Egyptian slavery, and came now back with deceitful tricks and wonders and magical arts to astonish him.' ("Ant." II. 13 : 3)

262. 'Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto Lord.' (Ex. 8 : 8) 'And Pharaoch said .... entreat for me.' (Ex. 8 : 28) 'And Pharaoch sent, and called for Moses and Aaron, and said unto them .... Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail.' (Ex. 9 :27-28)

263. (each time)

264. 'But when Pharaoh saw that there was respite, he hardened his heart, and he hearkened not unto them.' (Ex. 8 : 15) And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.' (Ex. 9 : 34)

الْأَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ أَفَلَا تُبْصِرُوْنَ ۞ أَمْ أَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّلَا يَكَادُ يُبِيْنُ ۞
فَلَوْلَآ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَآءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ ۞ فَاسْتَخَفَّ قَوْمَهٗ فَأَطَاعُوْهُ ۚ
إِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۞ فَلَمَّآ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنٰهُمْ أَجْمَعِيْنَ ۞ فَجَعَلْنٰهُمْ سَلَفًا وَّمَثَلًا
لِّلْاٰخِرِيْنَ ۞ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ۞ وَقَالُوْٓا ءَاٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا
ضَرَبُوْهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ۞ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْٓ
إِسْرَآءِيْلَ ۞ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِي الْأَرْضِ يَخْلُفُوْنَ ۞ وَإِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ

51. (ونادى . . . تبصرون) And Fir'awn proclaimed among his people saying: my people! is not mine the kingdom of Misr[265] and yonder rivers flowing underneath me?[266] Do you not see?

52. (ام . . . يبين) Aye! I am better than this one who is contemptible[267], and unable even to make his speech plain[268].

53. (فلولا . . . مقترنين) Why, then[269], have the bracelets of gold not been set[270] upon him[271], and *why* have the angels *not* come with him accompanying[272]?

54. (فاستخف . . . فسقين) Then he incited his people[273] and they obeyed him: they were ever a transgressing people.

55. (فلما . . . اجمعين) So when they angered Us[274], We took vengeance on them[275], and We drowned them all[276].

56. (فجعلهم . . للآخرين) And We made them a precedent[277], and an example to those after.

SECTION 6

57. (ولما . . . يصدون) And when the son of Maryam is held up[278] as an example, lo! thy people[279] cry out[280] at that[281].

58. (وقالوا . . . خصمون) And they say[282]: are not our gods better, or is he[283]? They mention him not to thee save for disputation[284]. Aye! they are a people contentious[285].

59. (ان . . . اسرائيل) He is naught but a bondman[286]; him We favoured[287], and him We made an example to the Children of Isrāīl[288].

60. (ولو . . . يخلفون) And had We willed[289] We would have appointed angels among you in the earth to succeed *each other*[290].

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265. *i. e.*, am I not the rightful sovereign of this country? For Misr see P. XI. n. 368.

266. *i. e.*, the Nile and its branches. 'The Nile flows in manifold curves and with numerous tributaries through the wrinkled valley.' (HHW. I, p. 82) Or the reference may be to the elaborate system of irrigation canals, as the word نهر

signifies both a river and a canal. The waters of the Nile . . . were conveyed to a distance by a network of larger and smaller canals.' (DB II. p. 482) 'This desert-valley, which was formerly reached only very irregularly by the Nile, he (Rameses II) rendered fruitful by a canal, colonised it, and built several cities in it.' (EBi. c. 1241)

267. (and belongs to the subject race of the Israelites).

268. *i. e.*, has also this personal defect. See P. XVI. nn. 275, 276.

269. *i. e.*, if he is, as he pretends to be, a prophet of God.

270. (as is the wont of the Egyptian kings when raising a person to the dignity of a prince). See an account of Joseph's elevation to viceroyalty in the OT. 'And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck' (Ge. 41 : 41, 42) 'The golden collar put round Joseph's neck was a peculiarly Egyptian form of decoration; it was called "receiving gold"; Ahnas, the captain-general of the marines, who freed Egypt from the Hyksos, "received gold", on seven different occasions, for various acts of valour.' (DB. II. p. 773).

271. *i. e.*, Moses. Judging the prophethood of Moses by his own low and materialistic standard, Pharaoh asks in effect: where is his insignia of royalty if he is really, as he affects to be, a favourite of God ?

272. (to show that he is the chosen and favoured of God).

273. (by such sophistries).

274. (by their persistent acts of aggression and rebellion).

275. Western writers in their dread of anthropomorphism have often gone to the other extreme of conceiving Almighty God as a Buddha on a grand scale——a Being of purely passionless repose, able to punish none, to forgive none and to reward none, unmoved at the sight of unspeakable enormities. The God of Islam is Just, Powerful and Holy——Able to execute His laws to vindicate His majesty and to punish the culprit.

276. See P. I. n. 213.

277. Serving as an instructive warning of a particular type.

278. (in the Holy Qurān).

279. (O Prophet !) *i. e.*, the Makkan pagans

280. (in joy, as if they had scored a very strong point against Islam).

281. *i. c.*, at the mention of his name.

282. (in mockery and ridicule).

283. 'In addressing the idolaters of Mecca, Mohammmed appealed to the ministry and preaching of Jesus and His rejection by His people, as he was wont to appeal to the history of other prophets, in support of his mission. His adversaries retorted that, if Jesus, who appeared in human form, was worshipped by his followers, there could be nothing absurd in their praying through images, the

representatives of heavenly powers to God.' (Muir, *op. cit.* p. 147) The pre-Islamic Arabic Christianity itself was a fusion of Christianity and paganism. A modern scholar, F.V. Winnett, of the University College, Toronto, after examining a number of old inscriptions has come to the following conclusion in regard to the ancient Arabic Christianity :—'Jesus has not displaced the old gods. He has simply been added to the pantheon. In Syria he seems to have occupied a more unique position...In the South, he has sunk even lower...Attention has been drawn above, too, to the indications that animal sacrifices were offered to Jesus. The petitions addressed to him are the same as those addressed to all the other gods.' (*The Moslem World,* New York, Oct. 1941, p. 353).

284. (confounding the Muslim doctrine with the Christian)

285. *i. e.*, given to disputation for its own sake.

286. (of Ours, not at all responsible for the vagaries of the so-called followers, and the paganistic articles of the Trinitarian Church).

287. (with the gift of prophecy) 'This was in fact the only position which Mohammed could consistently fall back upon. Some terms of veneration, in use among Christians, are indeed applied to Jesus ; .... but the divine Sonship is steadfastly denied.' (Muir, *op. cit.* p. 147) 'To the Trinitarian doctrine, which the Church seems to have introduced in the second century, the Koran opposes the fundamental doctrines of the faith promulgated by Muhomed.' (De Bunsen, *Islam or True Christianity*, p. 147).

288. See P. III. nn. 433, 434.

289. (in Our wisdom

290. A thing even more wonderful than the miraculous birth of Jesus.

بِهَا وَاتَّبِعُونِ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ إِنَّهٗ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَآءَ عِيسٰى
بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ ﴿٦٣﴾
إِنَّ اللّٰهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ
فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَّهُمْ لَا
يَشْعُرُونَ ﴿٦٦﴾ اَلْأَخِلَّآءُ يَوْمَئِذٍۢ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَآ أَنْتُمْ
تَحْزَنُونَ ﴿٦٨﴾ اَلَّذِينَ اٰمَنُوا بِاٰيٰتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ اُدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ

61. (وانه . . . مستقیم) And verily he is a sign[291] of the Hour[292], so do not dubitate concerning it[293] and follow Me; this[294] is the straight path.

62. (ولا . . . مبین) And let not Satan hinder you[295]; verily he is to you a manifest enemy.

63. (ولما . . . اطیعون) And when 'Isā came with evidences[296], he said: surely I have come to you with wisdom[297], to expound to you some of that wherein you differ[298], so fear Allah and obey me.

64. (ان الله . . . مستقیم) And verily Allah! He is my Lord and your Lord;[299] so worship Him; this is the straight path[300].

65. (فاختلف . . . الیم) Then the sects differed among themselves[301], Woe to those who do wrong[302], because of the torment of the afflictive Day.

66. (هل . . . یشعرون) They[303] await but the Hour: that it should come upon them of a sudden, while they perceive not.

67. (الاخلاء . . الا المتقین) The intimate friends will be on that Day[304] hostile one to another save the *God*-fearing.

SECTION 7

68. (یعباد . . . تحزنون) My bondmen[305] there shall be no fear upon you To-day, nor shall you grieve——

69. (الذین . . . مسلمین) *you* who believed in Our revelations and were Muslims.

70. (ادخلوا . . . تحبرون) Enter the Garden, you and your spouses, joyfully[306].

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291. (of the approach). Or, 'condition precedent'. Another reading is

with مَعْلَمٌ or symbol.

292. It shall be known by his descending. The reference is to 'the second coming of Jesus in the Last Days just before the Resurrection, when he will destroy

the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Qurān.' (AYA).

293. *i. e.*, concerning Resurrection.

294. (which I command you to follow).

295. (from the religion of God).

296. *i. e.*, arguments and miracles.

297. *i. e.* with wise teachings, specially the doctrine of the unity and indivisibility of the Divine Personality.

298. (O Children of Israel !) The reference is to the perverted doctrines and corrupt practices of the Jews at the time of Jesus.

299. This emphatically repudiates the teaching of the Gospels :—'I and my Father are one.' (Jn. 10 ; 30), and the teaching of the Christian Church :—'The Son is as Divine as the Father and therefore can be worshipped without idolatry and bestow Divine life, because it is His to bestow.' (EBr. II. p. 599)

300. See P. III. nn. 453, 454.

301. (and the pure religion of Jesus degenerated into gross idolatry) 'During the fifth century the practice of introducing images into churches increased and in the sixth it had become prevalent. The common people, who had never been able to comprehend doctrinal mysteries, found their religious wants satisfied in turning to these effigies. With singular obtuseness, they believed that the saint is present in his image, though hundreds of the same kind were in existence, each having an equal and exclusive right to the spiritual presence. The doctrine of invocation of departed saints, which assumed prominence in the fifth century, was greatly strengthened by these graphic forms. Pagan idolatry had reappeared.' (Draper, *Intellectual Development of Europe*, I. p. 413).

302. (to themselves in respect of humanity of Jesus). 'When, therefore, in the midst of the wrangling of sects, in the incomprehensible jargon of Arians, Nestorians, Eutychians, Monothelites, Monophysites, Mariolatrists, and an anarchy of countless disputants, there sounded through the world, not the miserable voice of the intriguing majority of a council but the dreaded battle-cry. "There is but one God" . . . is it surprising that the hubbub was hushed ? Is it surprising that all Asia and Africa fell away ?' (Draper, *op. cit.* I. p. 333). 'From its most glorious seats Christianity was for ever expelled, from Palestine, the scene of its most sacred recollections ; from Asia Minor, that of its first churches ; from Egypt, whence issued the great doctrine of Trinitarian orthodoxy ; from Carthage, who imposed her belief on Europe.' (Draper, *op. cit.*, I, p. 332)

303. *i. e.*, the infidels who remain deaf to the clear call of Islam.

304. (when falsehood will become apparent to every one).

305. Thus a Voice will address the believers on the Day of Judgment.

306. *i. e.* with marks of gladness apparent on their faces.

عليهم بصحاف من ذهب واكواب ، وفيها ما تشتهيه الانفس وتلذ الاعين ، وانتم فيها
خلدون ﴿٧١﴾ وتلك الجنة التي اورثتموها بما كنتم تعملون ﴿٧٢﴾ لكم فيها فاكهة كثيرة منها تاكلون ﴿٧٣﴾
ان المجرمين في عذاب جهنم خلدون ﴿٧٤﴾ لا يفتر عنهم وهم فيه مبلسون ﴿٧٥﴾ وما ظلمنهم
ولكن كانوا هم الظلمين ﴿٧٦﴾ ونادوا يملك ليقض علينا ربك ، قال انكم مكثون ﴿٧٧﴾ لقد جئنكم
بالحق ولكن اكثركم للحق كرهون ﴿٧٨﴾ ام ابرموا امرا فانا مبرمون ﴿٧٩﴾ ام يحسبون انا لا نسمع سرهم
ونجوىهم ، بلى ورسلنا لديهم يكتبون ﴿٨٠﴾ قل ان كان للرحمن ولد فانا اول العبدين ﴿٨١﴾ سبحن

71. (يطاف . . . خلدون) Passed around among them[307] will be dishes of gold and goblets, and therein will be whatsoever souls desire and eyes delight in[308]; and you will be therein[309] abiders.

72. (وتلك . . . تعملون) This is the Garden which you[310] have been made to inherit for[311] what you have been working.

73. (لكم . . . تاكلون) For you there will be fruits in plenty which you will eat.

74. (ان . . . خلدون) Verily the culprits will be abiders in Hell's torment.

75. (لا يفتر . . . مبلسون) It shall not be abated from off them, and therein they will *become* despondent.

76. (وما . . . الظلمين) And We wronged them not, but they[312] have been the wrong-doers *themselves*.

77. (ونادوا . . . مكثون) And they will cry[313]: O keeper[314]! let thy Lord make an end of us[315]. He will say: verily you shall abide *for ever*[316].

78. (لقد . . . كرهون) Assuredly We brought the truth to you[317], but most of you are averse to the truth.

79. (ام . . . مبرمون) Have they[318] determined an affair[319]? Then We *also* are determining[320].

80. (ام . . . يكتبون) Do they think that We hear not their secrets and their whispers[321]? Yea! *We do,* and Our envoys[322] present with them write down.

81. (قل . . . العبدين) Say thou[323]: had the Compassionate a son[324], I shall be the first of *his* worshippers.[325].

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307. (in the Paradise).
308. Thus giving perfect satisfaction to our souls in every possible way
309. The delight of soul and body in Paradise shall be not only full and complete but also eternal and unending.

310. (O dwellers of Paradise).

311. *i. e.*, as a reward for.

312. The pronoun هم here is appended to give the subject emphasis and to contrast it with another subject, and is to be known as ضمير التاكيد (WGAL. II. p. 265).

313. (in extreme anguish and despair).

314. (of the Hell). مالك is the principal angel who holds charge of the Hell.

315. (by total extinction, and thus relieve us of this unbearable agony, on thy prayer and intercession).

316. (here for ever).

317. (through Our prophets and apostles).

318. *i. e.*, the infidels.

319. (to injure the holy Prophet).

320. And it is plain that God's plan shall work, not theirs.

321. Which is the belief of several pagan peoples.

322. *i. e.* recording angels.

323. (O Prophet !).

324. As believed in by the Christians and pagans.

325. For a Son of God must be himself a God in the full sense of the word.

رَبِّ السَّمٰوٰتِ وَالْاَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٨٢﴾ فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ
الَّذِيْ يُوْعَدُوْنَ ﴿٨٣﴾ وَهُوَ الَّذِيْ فِي السَّمَآءِ اِلٰهٌ وَّفِي الْاَرْضِ اِلٰهٌ وَهُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٨٤﴾ وَتَبٰرَكَ
الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۚ وَعِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٥﴾ وَلَا
يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُوْنَ ﴿٨٦﴾ وَلَىِٕنْ سَاَلْتَهُمْ
مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ ﴿٨٧﴾ وَقِيْلِهٖ يٰرَبِّ اِنَّ هٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُوْنَ ﴿٨٨﴾ فَاصْفَحْ عَنْهُمْ
وَقُلْ سَلٰمٌ ۭ فَسَوْفَ يَعْلَمُوْنَ ﴿٨٩﴾

82. (سبحٰن . . . يصفون) Hallowed be the Lord of the heavens and the earth, the Lord of the Throne from what they ascribe[326].

83. (فذرهم . . يوعدون) So let them thou[327] alone wading[328] and sporting till they meet the Day which they are promised.

84. (و هو . . . العليم) And He it is Who is God in the sky and God in the earth[329], and He is the Wise, the Knower.

85. (وتبٰرك . . . ترجعون) And blessed be He Whose is the dominion of the heavens and the earth and what is in-between, and with Him is the knowledge of the Hour and to Him you will be made to return[330].

86. (ولا . . . يعلمون) And whom they[331] call upon besides Him, they do not own the *power* of intercession——save those who bear witness[332] to the truth and who know[333].

87. (ولئن . . . يؤفكون) And wert thou to ask them who created them, they will surely say: Allah[334]. Then witherward are they deviating?

88. (وقيله . . . يؤمنون) And *We hear* his[335] saying: Lord! verily they are a people who do not believe[336].

89. (فاصفح . . . يعلمون) So turn thou aside from them[337], and say: peace. Presently[338] they shall *come* to know.

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326. (to Him so blasphemously)

327. (O Prophet!)

328. (in their vanities and puerilities). See P. VII n. 503.

329. This repudiates the religion of many a polytheistic people who believe the heaven and the earth to be ruled over by separate deities. In the religion of Babylonia *Anu* rules in heaven, *Enlil* in earth and air, and *Ea* in the waters. The Vedic gods are divided into there classes also——gods of the sky, gods of the air, and gods of earth.' (ERE. X. p. 114) 'The Vedic gods may most conveniently be classified as deities of heaven, air, and earth, according to the threefold divisions

suggested by the Rigveda itself.' (ERE. XII. p. 603).

330. (O mankind !).

331. *i. e.*, the infidels.

332. (with their word of mouth).

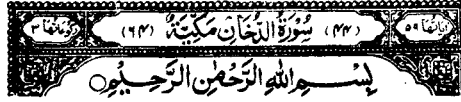
333. (in their hearts). Such persons alone may have, with God's leave. the privilege of interceding for other believers.

334. See P. XX. n. 15.

335. *i. e.* the Prophet's.

336. (in their obduracy, in spite of all my preaching).

337. (leaving them to their inevitble fate).

338. *i. e.*, at their death.

Sūrat-ud-Dukhān

The Smoke. XLIV

(Makkan, 3 Sections and 59 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حم) Hā. Mīm.
2. (والكتٰب المبين) By the luminous Book.
3. (انا . . . منذرين) We have sent it[339] down[340] on a blessed night[341]; verily We were to become warners[342].
4. (فيها . . . حكيم) Therein[343] is decreed[344] every affair of wisdom[345]—
5. (امرا . . . مرسلين) as a command from before Us. Verily We were to become senders[346]—
6. (رحمة . . . العليم) a mercy from the Lord. Verily He! He is the Hearer, the Knower.
7. (رب . . . موقنين) Lord of the heavens and the earth and whatsoever is in-between, if *only* you would be convinced[347].
8. (لا اله . . الاولين) There is no god but He. He quickens and causes to die: your Lord and Lord of your forefathers.
9. (بل . . . يلعبون) Aye! they[348] are in doubt[349] sporting[350]

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339. *i. e.*, the Holy Qurān; the luminous Book.
340. (from the Preserved Tablet to the nethermost heaven).
341. Which is one of the odd nights in the last ten day of the month of Ramadān.
342. (in Our extreme loving-kindness to Our creatures).

343. *i. e.*, during that night.

344. *i. e.*, Or 'separated out.'

345. Annually on this night all the events of the ensuing year with respect to life and death and other affairs of this world are determined.

346. (of thee as an apostle).

347. *i. e.*, if you have only a will to believe, all these facts and phenomena of nature can serve you as the edvidences of His unity.

348. *i. e.*, the obstinate infidels.

349. (and with no serious and earnest yearning for truth).

350. (with this world).

بِدُخَانٍ مُّبِيْنٍ ۝١٠ يَّغْشَى النَّاسَ ۖ هٰذَا عَذَابٌ اَلِيْمٌ ۝١١ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ۝١٢
اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ۝١٣ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ۝١٤ اِنَّا
كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَآئِدُوْنَ ۝١٥ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ۝١٦
وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ۝١٧ اَنْ اَدُّوْٓا اِلَيَّ عِبَادَ اللّٰهِ ۖ اِنِّيْ لَكُمْ
رَسُوْلٌ اَمِيْنٌ ۝١٨ وَّاَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّيْٓ اٰتِيْكُمْ بِسُلْطٰنٍ مُّبِيْنٍ ۝١٩ وَاِنِّيْ عُذْتُ بِرَبِّيْ
وَرَبِّكُمْ اَنْ تَرْجُمُوْنِ ۝٢٠ وَاِنْ لَّمْ تُؤْمِنُوْا لِيْ فَاعْتَزِلُوْنِ ۝٢١ فَدَعَا رَبَّهٗٓ اَنَّ هٰٓؤُلَآءِ قَوْمٌ

10. (فارتقب . . . مبين) So wait thou[351] for a day when the sky will bring forth a manifest smoke[352].

11. (يغشى . . . اليم) covering the people[353], this shall be a dreadful scourge.

12. (ربنا . . . مؤمنون) Our Lord ![354] lift up from us this scourge ; verily we shall become believers.

13. (انى . . . مبين) How can there be an admonition unto them[355], when there came to them a clear messenger[356],

14. (ثم . . . مجنون) yet they turned away from him and said[357] : one tutored[358], one distracted[359] !

15. (انا . . . عائدون) Verily We shall remove the chastisement[360] for a while ; *but* verily you shall revert[361].

16. (يوم . . . منتقمون) On the Day when We assault them with the greatest assault, verily We shall take vengeance[362].

17. (ولقد . . . كريم) And assuredly before them We tried Fir'awn's people. and there came to them an honoured messenger, *saying* :

18. (ان . . . امين) restore to me the bondmen of Allah[363], I am unto you a trusted messenger[364],

19. (و ان . . . مبين) and *saying* : exalt not *yourselves* against Allah, verily I have come to you with a manifest authority[365],

20. (و انى . . . ترجمون) and verily I have sought refuge in my Lord and your Lord lest you stone me[366].

21. (و ان . . . فاعتزلون) and if you will not believe in me, then let me alone[367].

351. (O Prophet !)

352. 'Or Dearth, or drought.' 'It is said that the hungry once saw smoke between him and the sky . or hunger is thus called because of the dryness of (دخان)

the earth in drought, and the rising of the dust, which is likened to دخان properly so termed.' (LL).

353. (Of Makka). A famine of very great severity visited the pagans of Makka after the Prophet's emigration from that city. The whole population was surrounded by dust at the time of the drought. The 'smoke' here predicts the haze of this dust. Abu Sufyan, on behalf of the Makkans, approached the holy Prophet to pray for the removal of the famine.

354. ——thus they will cry——

355. *i. e.*, how can this penalty serve as an admonition to them.

356. *i. e.*, an apostle with evident signs and credentials. The 'smoke' referred to in verse 10 may well hint at the torment of modern warfare the chief ingredients of which are the gas, the gunpowder and the dynamite (all of them smoke-like substances) to be let loose in the 20th century of the Christian era on nations by those priding themselves on their learning, civilisation and culture, and accusing the true apostle of God of being a 'tutored one', a 'distracted one'.

357. (of him).

358. *i. e.*, a man taught by others, Christians or Jews. See P. XIV. n. 341.

359. See P. IX. n. 328.

360. (taking you at your words, and on the intercession of the Prophet at the imploring of the Makkans and their promise of believing in him)

361. (to your old ways, O Makkans !).

362. *i. e.*, exact full retribution.

363. *i. e.*, let the Israelites go with me to worship their true God.

364. Moses was to address his mission both to the Egyptians and the Israelites.

365. *i. e.*, aided with evident signs.

366. Or 'slay me' *Cf.* the OT :—'And Moses said : . . . lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us ?' (Ex. 8 : 26)

367. (on equal terms) *i. e.*, at any rate, do not add to your record of sinfulness by opposing me.

مُجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ ﴿٢٤﴾
كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾
كَذَٰلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا
مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُ كَانَ
عَالِيًا مِّنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾ وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا
فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾

22. (فدعا . . . مجرمون) Then[368] he called upon his Lord : these are a guilty people.

23. (فاسر . . . متبعون) *Allah said*: So depart thou with My bondmen by night[369]; surely you will be pursued[370].

24. (واترك . . . مغرقون) And leave thou the sea parted[371]; verily they are a host to be drowned.

25. (كم . . . عيون) They[371-A] left[372]——how many——of gardens and springs,

26. (و زروع . . . كريم) and cornfields and goodly positions,

27. (ونعمة . . . فاكهين) and the delights which they had been enjoying!

28. (كذالك . . . آخرين) Even so[373]. And We caused another people to inherit them[374].

29. (فما . . . منظرين) And the heavens and the earth did not shed tears for them[375], nor were they reprieved.

SECTION 2

30. (و لقد . . . المهين) Assuredly We saved the Children of Isrāīl from a degrading scourage[376],

31. (من . . . المسرفين) from Fir'awn; verily he was haughty *and* of the extravagant[377].

32. (و لقد . . . العلمين) And assuredly We chose them[378] with knowledge[379] advisedly above the worlds[380].

33. (وآتيهم . . . مبين) And We vouchsafed to them signs in which was a manifest favour[381] *from Us*.

34. (ان . . . ليقولون) Verily these[382] ! they say[383] :

35. (ان . . . بمنشرين) Naught is there but our first death[384], and we shall not be raised *again;*

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368. (on his finding them aggressive).

369. Thus came the reply.

370. (by the Egyptians).

371. *i. e.*, motionless, parted asunder.

371-A. *i. e.*, the drowned Egyptians.

372. *i. e.*, had to leave behind by constraint and of necessity.

373. *i. e.*, in this way We dispossessed them of their wealth and conveniences.

374. *i. e.*, the Children of Israel. See P. XIX. n. 226.

375. *i. e.*, none pitied their destruction.

376. See P. I. nn. 206, 207.

377. 'Inordinately vain . . . he loved ease and pleasure and gave himself up without restraint to voluptuous enjoyments.' (Breasted, *History of Egypt*, p. 461) See P. XI. nn. 363, 364; P. XVI. n. 271.

378. (as race to proclaim the doctrine of monotheism). See P. I. nn. 198, 199.

379. (in Our omniscience).

380. *i. e.*, above other races and nations.

381. بلاء is also 'a probationary benefit, favour, or blessing, or a probationary gift.' And بلاء حسن in the context means 'A great benefit, or favour, or blessing, of God; or a good gift of God.' (LL)

382. *i. e.*, the Makkan pagans who denied the doctrine of resurrection.

383. (to the believers).

384. *i. e.*, our final end is no other than our first natural death.

فَأْتُوا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ (٣٦) اَهُمْ خَيْرٌ اَمْ قَوْمُ تُبَّعٍ ۙ وَّالَّذِيْنَ مِنْ قَبْلِهِمْ ۭ
اَهْلَكْنٰهُمْ ۡ اِنَّهُمْ كَانُوْا مُجْرِمِيْنَ (٣٧) وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ (٣٨)
مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ (٣٩) اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ (٤٠)
يَوْمَ لَا يُغْنِيْ مَوْلًى عَنْ مَّوْلًى شَيْـًٔا وَّلَا هُمْ يُنْصَرُوْنَ (٤١) اِلَّا مَنْ رَّحِمَ اللّٰهُ ۭ اِنَّهٗ هُوَ
الْعَزِيْزُ الرَّحِيْمُ (٤٢) اِنَّ شَجَرَتَ الزَّقُّوْمِ (٤٣) طَعَامُ الْاَثِيْمِ (٤٤) كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ (٤٥) كَغَلْيِ
الْحَمِيْمِ (٤٦) خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ (٤٧) ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ (٤٨)

36. (فاتوا . . . صدقين) bring[385] back then our fathers, if you say sooth.

37. (اهم . . . مجرمين) Are these[386] better[387] or the people of Tubb'a[388] and those before them[389] ? We destroyed them[390], they were culprits.

38. (وما . . . لعبين) And We did not create the heavens and the earth and what is in-between in sport[391].

39. (ما . . . يعلمون) We did not create them save with a purpose[392], yet most of them[393] know not.

40. (ان . . . اجمعين) Verily the Day of Distinction[394] is the term *appointed* for all of them——

41. (يوم . . . ينصرون) a Day whereon a friend shall not avail a friend at all, nor shall they be succoured,

42. (الا . . . الرحيم) save those on whom Allah will have mercy. Verily He ! He is the Mighty[395], the Merciful[396].

SECTION 3

43. (ان . . . الزقوم) Verily the tree of Zaqqum[397],

44. (طعام الاثيم) food of the sinners,

45. (كالمهل . . . البطون) like the dregs of oil ; It shall seethe in the bellies[398].

46. (كغلى الحميم) as the seething of boiling water.

47. (خذوه . . . الجحيم) Seize him[399] and drag him to the midst of the Flaming Fire.

48. (ثم . . . الحميم) then pour upon his head the torment of boiling water.

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385. (back to life).

386. *i. e.*, the Makkan pagans.

387. (in respect of might and splendour).

388. 'An appellation of each of the kings of El-Yemen who possessed Himyar and Hadramaut, and, as some add, Saba.' (LL). 'The first Tubba, by

which name the Himyarite Kings are known to Muhammadan writers, was Harith, called al-Rā'ish.' (Nicholson, *op. cit.*, p. 3). The reference is to the famous Himyarite dynasty of South Arabia.

389. (of ancient powerful nations).

390. (for their acts of disobedience and rebellion).

391. Islam does not recognise any such thing as 'creative sporting.'

392. *Cf.* a saying of Aristotle :—'God and nature have never made anything at random.' See P. XVII. n. 28.

393. *i. e.*, of mankind.

394. When the wicked shall be separated from the righteous.

395. *i. e.*, Able to requite the evil-doers.

396. *i. e.*, willing to forgive the believers.

397. See P. XXIII. n. 210.

398. (of the damned).

399. This will be said to the angels.

ذُقْ ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ الْمُتَّقِينَ
فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَابِلِينَ ﴿٥٣﴾
كَذَٰلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ
فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾

49. (ذق . . . الكريم) Taste thou ! thou art indeed mighty, honoured !

50. (ان . . . تمترون) Verily this is what[400] you were used to doubt[401].

51. (ان . . . امين) Verily the *God*-fearing will be in a station secure[402],

52. (في . . . عيون) amidst gardens and springs,

53. (يلبسون . . . متقابلين) attired in fine silk and brocade[403], facing each other.

54. (كذا لك . . . عين) Even so[404]. And We shall mate them with fair *damsels* large-eyed.

55. (يدعون . . . آمنين) They will call therein for every *manner of* fruit in security.

56. (لا . . . الجحيم) They will not taste of death therein, except the first death[405], and He will guard them against the chastisement of Flaming Fire——

57. (فضلا . . . العظيم) a bounty from thy Lord ! That ! that is the supreme achievement.

58. (فانما . . . يتذكرون) And We have made it[406] easy in thy language[407], haply they[408], might be admonished.

59. (فارتقب . . . مرتقبون) Wait thou then[409], they are *also* waiting.

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400. *i. e.*, the promised judgment.

401. All this will be said by the angels to the damned to add to their mental anguish.

402. (from the accidents, or casualties, of fortune).

403. See Sūrat-ul-Kahf, V. 31. (P. XV).

404. *i. e.*, thus it shall be.

405. (already experienced which removed them from the world and brought them to the Garden of Delight).

406. *i. e.*, the Holy Qurān.

407. (for thee and thy nation, O Prophet !).

408. *i. e.*, thy immediate audience.

409. (and do not be grieved).

حٰمٓ ۝١ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝٢ اِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ۝٣
وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝٤ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ
وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ
اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ۝٥ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَ اللّٰهِ وَ

Sūrat-ul-Jāthia

The Kneeling XLV

(Makkan, 4 Sections and 37 Verses.)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حٰمٓ) Hā. Mīm.

2. (تنزيل ... الحكيم) The revelation of the Book is from Allah, the Mighty, the Wise.

3. (ان . . . للمؤمنين) Verily in the heavens and the earth are signs[410] for the faithful.

4. (وفی . . . یوقنون) And in the creation of yourselves and the beasts that He has scattered *over the earth* are signs[411] for a people *who are* convinced.

5. (واختلاف . . . يعقلون) and in the alternation of night and day and what Allah sends down of provision[412] from the heaven and thereby quickens the earth after its death and in the turning about of the winds, are signs[413] for a people who reflect.

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410. (of His might and power and of His unity).
411. (of His unique authority and wisdom).
412. (*i. e.*, the means of sustenance ; the rain).
413. (of His unique authority and wisdom).

اٰيٰتِهٖ يُؤْمِنُوْنَ ۝٦ وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ۝٧ يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا
كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝٨ وَاِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا اتَّخَذَهَا هُزُوًا ۚ
اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝٩ مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ وَلَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا شَيْـًٔا وَّلَا
مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝١٠ هٰذَا هُدًى ۚ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ
رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝١١ اَللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ
فِيْهِ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝١٢ وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا

6. (تلك . . . يؤمنون) These are the revelations of Allah which We rehearse to thee[414] with truth[415]. In what discourse, then, after Allah and His revelations, will they believe ?

7. (ويل . . . اثيم) Woe unto every liar[416], sinner[417] !

8. (يسمع . . . اليم) *who* hears the revelations of Allah rehearsed to him, and yet persisted[418] with stiff-neckedness as though he heard them not. Announce thou to him, then, an afflictive torment[419].

9. (واذا . . . مهين) And when he comes to know aught of Our revelations, he takes it scoffingly. These ! theirs shall be an ignominous torment[420].

10. (من . . . عظيم) Before them is Hell. Naught will avail them of what they have earned nor those whom they took for patrons besides Allah Theirs shall be a mighty torment.

11. (هذا . . . اليم) This *Book* is a guidance; and those who disbelieve in the revelations of their Lord, theirs shall be a torment of afflictive calamity.

SECTION 2

12. (الله . . . تشكرون) Allah it is Who has subjected the sea[421] to you that ships may run on it by His command, and that you may seek of His grace[422], and that haply you may return thanks.

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414. (O Prophet !).
415. *i. e.*, exactly, and with no possibility of error.
416. (in regard to his beliefs).
417. (in regard to his deeds).
418. (in his infidelity).
419. (in consonance with his stiff-neckedness and arrogance, O Prophet !).
420. (in consonance with his ridiculing the Truth)
421. (to His laws).
422. *i. e.*, may profit by maritime commerce.

في الارض جميعا منه ۚ ان في ذلك لايت لقوم يتفكرون ﴿١٣﴾ قل للذين امنوا يغفروا
للذين لا يرجون ايام الله ليجزي قوما بما كانوا يكسبون ﴿١٤﴾ من عمل صالحا
فلنفسه ۖ ومن اساء فعليها ۖ ثم الى ربكم ترجعون ﴿١٥﴾ ولقد اتينا بني اسراءيل
الكتب والحكم والنبوة ورزقنهم من الطيبت وفضلنهم على العلمين ﴿١٦﴾ واتينهم
بينت من الامر ۖ فما اختلفوا الا من بعد ما جاءهم العلم بغيا بينهم ۚ ان ربك
يقضي بينهم يوم القيمة فيما كانوا فيه يختلفون ﴿١٧﴾ ثم جعلنك على شريعة من الامر

13. (وسخر . . . يتفكرون) And He has subjected[423] to you whatsoever is in the heavens and whatsoever is on the earth, the whole from Himself[424]. Verily herein are signs[425] for a people who ponder.

14. (قل . . . يكسبون) Say thou[426] to the faithful, let them forgive[427] those who hope not for the days of Allah[428], that He may recompense[429] a community for what they have been working.

15. (من . . . . ترجعون) Whosoever works righteously, works for himself[430]; and whosoever does evil, does against himself; then to your Lord you will be made to return[431].

16. (ولقد . . . العلمين) And assuredly We vouchsafed to the Children of Isrāīl the Book and the wisdom and the prophethood[432], and We provided them with good things[433], and preferred them above the worlds[434].

17. (وآتينهم . . يختلفون) And We vouched to them the evidences[435] of the affairs[436]. And they differed not except through spite among themselves[437] after the knowledge had come to them[438]. Verily the Lord will decide between them on the Day of Judgement concerning what they have been differing in.

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423. (to His laws).
424. There being no associate-god or sub-Deity whatsoever.
425. (of His unique authority).
426. (O Prophet !).
427. (and bear patiently with).
428. *i.e.*, who have no faith in His law of requital and in His victories. Says Sale :—'Some are of opinion that this verse is abrogated by that of War.' But the two verses are not at all in conflict, and hence there arises no question of abrogation. What the Muslims are asked to refrain from is the infliction of punishment *as a measure of personal vengeance* or retaliation : whereas *Jihād* or *holy war is prescribed to exalt and glorify God's religion*, irrespective of personal like or dislike. (Th.)

Cf. the OT :—'To me belongeth vengeance, and recompense; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste.' (Dt. 32 : 35)

429. (justly and equitably).
430. *i. e.*, for his own benefit.
431. (O mankind !).
432. (by raising many prophets among that nation).
433. (of the world).
434. See P. I. nn. 198, 199.
435. *i. e.*, evidences and arguments.
436. *i. e.*, of the true religion.
437. (and not through any ambiguity or obscurity in the Divine messages).
438. (by Revelation).

فاتبعها ولا تتبع اهواء الذين لا يعلمون ﴿١٨﴾ انهم لن يغنوا عنك من الله شيئا ۚ وان
الظلمين بعضهم اولياء بعض ۚ والله ولي المتقين ﴿١٩﴾ هذا بصائر للناس وهدى
ورحمة لقوم يوقنون ﴿٢٠﴾ ام حسب الذين اجترحوا السيات ان نجعلهم كالذين
امنوا وعملوا الصلحت سواء محياهم ومماتهم ۚ ساء ما يحكمون ﴿٢١﴾ وخلق الله
السموت والارض بالحق ولتجزى كل نفس بما كسبت وهم لا يظلمون ﴿٢٢﴾ افرءيت
من اتخذ الهه هوىه واضله الله على علم وختم على سمعه وقلبه وجعل على بصره

18. (ثم . . . يعلمون) And thereafter[439] We have placed thee[440] upon the law of the religion[441]; so follow it thou[442], and follow not the vain desires of those who do not know[443].

19. (انهم . . . المتقين) Verily they cannot avail thee[444] at all against Allah. And the wicked ! friends are they one to another[445], and Allah is the friend of the *God*-fearing.

20. (هذا . . . يوقنون) This *Book* is an enlightenment and a guidance to mankind, and a mercy to people who are convinced.

21. (ام . . . يحكمون) Do those who commit ill-deeds[446] imagine that We shall place them[447] as those who believed and worked righteous *works*[448] ? Equal is their life and death[449] ! How ill they judge !

SECTION 3

22. (وخلق . . . يظلمون) Allah has created the heavens and the earth with purpose[450], and that every soul may be recompensed for what it has earned[451]. And they will not be wronged.

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439. *i. e.*, after Israel have fallen from grace.

440. ——an Ismailite——

441. شریعت is not only 'a law or ordinance' but also a religion, or way of belief and practice in respect of religion.' (LL.)

442. (both in regard to practice and preaching).

443. *i. e.*, the ungodly pagans who urged on the Prophet a return to the religion of his forefathers.

444. (or anybody else).

445. Witness, for intance, to-day the Christian's enthusiasm for Jewish Zionism.

446. *i. e.*, their acts of infidelity and impiety.

447. (ia the Hereafter).

448. Who, though in suffering here, are sure to receive their full reward.

449. Denial of Resurrection amounts to this belief.

450. (and this implies meting out to every one his due).

451. (and a fulfilment of these ends of justice necessitates general Resurrection).

غِشٰوَةً ۭ فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ۭ اَفَلَا تَذَكَّرُوْنَ ۝ وَقَالُوْا مَا هِيَ اِلَّا حَيَاتُنَا
الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا
يَظُنُّوْنَ ۝ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ حُجَّتَهُمْ اِلَّآ اَنْ قَالُوا ائْتُوْا
بِاٰبَاۗىِٕنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝ قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ اِلٰى يَوْمِ
الْقِيٰمَةِ لَا رَيْبَ فِيْهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ
وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَىِٕذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ۝ وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۣ كُلُّ اُمَّةٍ تُدْعٰٓى

23. (افرءیت . . . تذکرون) Hast thou seen him who takes for his god[452] his *own* vain desire, and Allah has sent him astary despite *his* knowledge[453], and has sealed up his hearing and his heart[454] and has set up a covering on his sight? Who will guide him after Allah[455]? Will you not then be admonished?

24. (وقالوا . . یظنون) And they[456] say: naught is there but the life of this world[457], we die and we live[458]; and none kills us save Time[459]. And they have no *true* knowledge of it[460], they only conjecture.

25. (واذا . . . صدقین) And when Our manifest revelations[461] are rehearsed to them, their argument is no other than that they say[462]: bring back our fathers[463] if you say sooth[464].

26. (قل . . . یعلمون) Say thou[465]: Allah keeps you alive[466], then He will cause you to die[467]; then He will assemble you on the Day of Resurrection, of which there is no doubt; but most of mankind do not know.

SECTION 4

27. (وللہ . . . المبطلون) Allah's is the dominion of the heavens and the earth; and on the Day when the Hour arrives, the followers of falsehood shall lose.

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452. *i. e.*, who follows the dictates of his own lust and lower self.

453. (so that he has knowingly and deliberately chosen the path of error).

454. (in consequence of his own contumacy). See P. I. n. 47 ff.

455. *i. e.*, after God has withdrawn His grace and left him to wander perplexedly.

456. *i. e.*, the deniers of Resurrection, disbelievers in Final Judgment and consequently in man's accountability to the Almighty for his deeds and misdeeds.

457. *i. e.*, no other life. 'The South Arabians believed as little in a life after death as in spiritual blessings.' (Hell, *The Arab civilization*, p. 7).

458. (of ourselves; with no reference to a Creator). The Arab pagan,

carefree materialistic and indifferent to spiritual impulses, had little if any religion at all. To him, it was the immediate present which was full of meaning and of real consequence. He cared little for the past and showed even less interest in the future. Undisturbed by any serious thought or care for the morrow, his life was one emotional orgy, like most of the modern Europeans. 'The hedonistic Arabian character was too much absorbed in the immediate issues of life to devote much thought to the hereafter. In the words of an old bard;

We spin about and whirl our way through life.
Then, rich and poor alike, at last seek rest
Below the ground in hollow pits slate-covered;
And there we do abide.' (Hitti, *op. cit.*, p. 102)

459. Or 'Fortune.' دهر is, literally, 'Time from the beginning of the world to its end . . . Hence because, in one sense, time brings to pass events, good and evil, الدهر was applied by the Arabs to Fortune, or fate; and they used to blame or revile it.' (LL) 'Time' as an abstract deity was personified by the Arabs, and formed perhaps a regular part of their pantheon. 'Time in the abstract was popularly imagined to be the cause of all earthly happiness and especially of all earthly misery . . . The poets are continually alluding to the action of Time (*dahr*, *Zaman*), for which they often substitute 'the days,' or the nights.' Time is represented as bringing misfortune, causing perpetual change, as biting, wearing down, shooting arrows that never miss the mark, hurling stones, and so forth. In such cases we are often obliged to render 'time' by 'fate' which is not quite correct, since time is here conceived as the determining factor, not as being itself determined by some other power, least of all by a conscious agent.' (ERE. I. pp. 661, 662). 'The people of Central Arabia, to judge from the poetical and other remains, were indifferent to religious ideas. The utmost they could attain to was a vague deism or belief in Fate.' (EI. I. p. 999).

460. *i. e.*, no real true, knowledge; no proof, either in reason or of fact, to support them; their denial of Resurrection and Final Judgment is based on sheer ignorance and superstition, and not on any canons of reason; logic or knowledge. The idea of responsibility to his Creator is perhaps, next to Monotheism, the greatest gift that Islam has bestowed on a negligent and forgetful humanity. Its importance in the history of human beliefs and morals cannot be overrated.

461. (affirming, *inter alia*, Resurrection).

462. (to the believers).

463. (back to life).

464. As if any Muslim had ever asserted that he could raise the dead when and where he pleased!

465. (O Prophet!).

466. (so long as He will).

467. (when He will).

إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ۚ إِنَّا
كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ
عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ
لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِي مَا السَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾

28. (وترى . . . تعملون) And thou shalt behold[468] every community kneeling[469]; every community shall be summoned to its Book[470]. This Day[471] you shall be recompensed for what you had been working.

29. (هذا . . . تعملون) This Book of Ours speaks against you with truth[472]; verily We have been setting down[473] whatsoever you had been working.

30. (فاما . . . المبين) Then, as for those who believed and worked righteous *deeds*, their Lord will cause them to enter into His mercy; that is a manifest achievement.

31. (واما . . . مجرمين) And as for those who disbelieved[474]: were not My revelations rehearsed to you? but you were stiff-necked and you were a people guilty.

32. (واذا . . . بمستيقنين) And when it was said[475]: verily Allah's promise[476] is true, and no doubt is there about the Hour, you said[477]: we do not know what the Hour is; we do not imagine it but as a conjecture[478], and we have no faith *therein*[479].

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468. (on that Day, O Prophet !).
469. (with fear).
470. (of record, for the purpose of reckoning).
471. This shall be said.
472. *i. e.*, is an exact record of your doings.
473. (through Our angels recording in this Book of records).
474. To them it shall be said.
475. (to you by men of God in the world).
476. (of requital and final judgment).
477. (in scornful rejection of the doctrine).
478. *i. e.*, only a matter of hearsay.
479. (of its coming at all).

وَبَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٣﴾ وَقِيْلَ الْيَوْمَ نَنْسٰكُمْ
كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا وَمَاْوٰكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٤﴾ ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ
اٰيٰتِ اللّٰهِ هُزُوًا وَّغَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٣٥﴾
فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٣٦﴾ وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَ
الْاَرْضِ ۖ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣٧﴾

33. (وبدالهم . . يستهزءون) And the evils[480] of what they had worked shall become apparent to them, and there will surround them that at which they had been mocking.

34. (وقيل . . . نصرين) And it will be said: This Day We shall ignore you[481] as you ignored the meeting of this Day; your abode will be the Fire, and none you will have as helpers.

35. (ذلكم . . . يستعتبون) That is because you took the revelations of Allah in mockery, and there deluded you the life of this world. Today therefore they will not be taken forth therefrom, and nor will they be allowed to please Allah[482].

36. (فلله . . . العلمين) *All* praise, then, to Allah, the Lord of the heavens[483], and the Lord of the earth[484], the Lord of the worlds.

37. (وله . . . الحكيم) And His *alone* is the Majesty in the heavens and the earth, and He is the Mighty, the Wise[485].

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480. (on that Day in their stark nakedness).

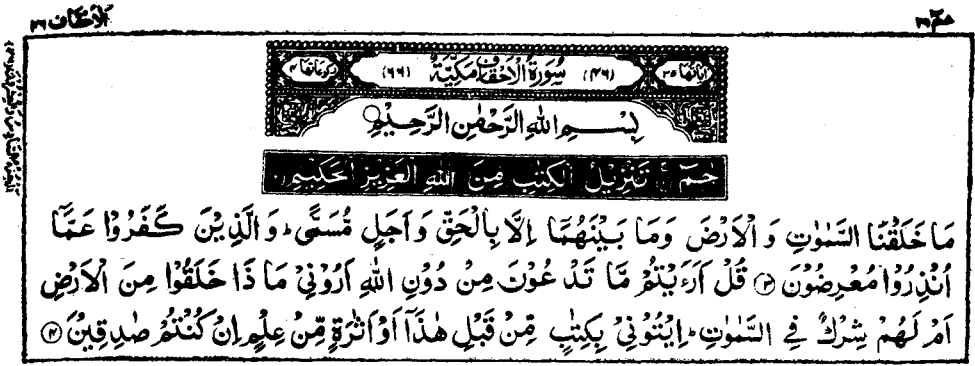
481. *i. e.*, ignore you deliberately and deprive you of Our mercy.

482. See P. XIV. n. 291.

483. *i. e.*, their Creator and Preserver.

484. *i. e.*, its Creator and Preserver. Even so simple a truth as that the earth is a created being stood in need of special emphasis in view of the widely-spread worship of the 'Mother-World.' The significant fact, says a distinguished archaeologist. about the ancient Indus civilization is that 'it was based on a religion precisely characteristic of present-day Hinduism. Numerous effigies of the great Mother-goddess have been found...That same devotion which Indians are now showing to Mother India they have for at least 5000 years shown to the Mother-World——the Mother Universe——which has brought both Mother India and themselves into existence and sustained and inspired them through life. This Mother-World they

personified in the time of the ancient Indus civilization as the Mother-Goddess, and in more recent times as Kali.'

485. This unqualified and unreserved assertion of God's sole sovereignty in Islam has been noted and admiringly commented upon by many a non-Muslim observer. Contrast with God's absolute sovereignty and majesty the helplessness of man. From the very beginning the slave of nature and fighting for his own preservation, he finds himself still, after his creation of 'culture', 'nations', 'states' and 'sciences', enslaved by his own creations.

PART XXVI

Surat-ul-Ahqāf

The Sandhills XLVI

(Makkan, 4 Sections and 35 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (حٰمٓ) Hā. Mīm.

2. (تنزيل . . . الحكيم) The revelation of the Book is from Allah, the Mighty, the Wise[1].

3. (ما . . . معرضون) We created not the heavens and the earth and what is in-between save with a purpose[2] and *for* a term determined[3]. And those who disbelieve backslide from what they are warned of.

4. (قل . . . صدقين) Say thou[4]: think! whatsoever you call upon besides Allah[5]——show me whatsoever they have created of the earth? Or, have they any share in the creation of the heavens[6]? Bring me a Book before this[7] or some trace of knowledge[8], if you say sooth.

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1. (and therefore its contents are worthy of being carefully pondered over).
2. *i. e.*, with serious purpose and just end.
3. *i. e.*, designed to last for a certain period of time, and not for ever.
4. (to the infidels, O Prpohet !).
5. (and thus assume that those objects are co-partners with God).
6. *i. e.*, in their creation.
7. *i. e.*, have you any Scriptural authority, howsoever ancient, for the doctrine of polytheism?
8. *i. e.*, if no written Revelation is preserved, then produce any oral traditions transmitted from any prophet or man of God to countenance your idolatry.

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗۤ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ
دُعَآئِهِمْ غٰفِلُوْنَ ﴿٥﴾ وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ﴿٦﴾ وَاِذَا تُتْلٰى
عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ﴿٧﴾ اَمْ يَقُوْلُوْنَ
افْتَرٰىهُ ۭ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْـًٔا ۭ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ۭ كَفٰى بِهٖ
شَهِيْدًۢا بَيْنِيْ وَبَيْنَكُمْ ۭ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٨﴾ قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ اَدْرِيْ مَا
يُفْعَلُ بِيْ وَلَا بِكُمْ ۭ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ وَمَآ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿٩﴾ قُلْ اَرَءَيْتُمْ اِنْ

5. (ومن . . . غفلون) And who is more misguided than he who calls besides Allah such as will not answer him till the Day of Resurrection[9], and who are *even* unaware of their call[10]?

6. (واذا . . . كفرين) And when mankind are gathered they[11] will become enemies unto them[12], and will become deniers of their worship.

7. (و اذا . . . مبين) And when Our manifest revelations are rehearsed to them, those who disbelieve say of the truth when it is come to them: this is magic manifest[13].

8. (ام . . . الرحيم) Do they say[14]: he has fabricated it[15]? Say thou: if I have fabricated it, you cannot avail me against Allah in aught[16]. He is the Knower of what you utter[17] respecting it[18]. He suffices as witness[19] between me and you and He is Forgiving, Merciful[20].

9. (قل . . . مبين) Say thou[21]: I am not an innovator among the messengers[22] nor I know what would be done with me or with you[23]; I only follow[24] what is revealed to me, and I am but a manifest warner.

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9. (and on that Day they will disown their worshippers).
10. (even now).
11. *i. e.*, the so-called gods.
12. *i. e.*, unto their worshippers.
13. See P. VII. n. 164
14. (of the Prophet).
15. Is it that the pagans attribute something worse than sorcery——forgery——to the Prophet?
16. (while His wrath is sure to overtake me for this piece of abominable forgery).
17. (so glibly).
18. *i. e.*, respecting the Qurān.
19. (here and now).

20. (so that His wrath is not overtaking the blaspheming pagans in this world).

21. (O Prophet !).

22. (and my claim to prophethood is not a thing unheard-of).

23. *i. e.*, I lay no claim to omniscience at all ; in fact I am not in my personal capacity sure of my own future.

24. (in practice and in preaching).

كَانَ مِنْ عِنْدِ اللّٰهِ وَكَفَرْتُمْ بِهٖ وَشَهِدَ شَاهِدٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى مِثْلِهٖ فَاٰمَنَ وَ
اسْتَكْبَرْتُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ⑩ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ خَيْرًا مَّا ع
سَبَقُوْنَآ اِلَيْهِ ؕ وَاِذْ لَمْ يَهْتَدُوْا بِهٖ فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ⑪ وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى
اِمَامًا وَّرَحْمَةً ؕ وَهٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ۖ وَبُشْرٰى لِلْمُحْسِنِيْنَ ⑫
اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ⑬ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ
خٰلِدِيْنَ فِيْهَا ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ⑭ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ؕ حَمَلَتْهُ

10. (قل . . . الظّٰلمين) Say thou : think[25] ! if it is from Allah[26] while you disbelieve in it, and[27] a witness[28] from the Children of Israīl[29] bears witness to the like thereof[30] and believes[31], while you[32] are *still* stiff-necked[33], *then who is further astray than you?* Verily Allah does not guide a wicked people[34].

SECTION 2

11. (وقال . . . قديم) And they who disbelieve[35] say of those who believe[36] : had it[37] been good[38] they[38-A] would not have preceded us thereto. And when they have not let themselves be guided[39] by it, they say[40] : this is an ancient falsehood.

12. (و من . . . للمحسنين) And prior to it *there has been* the Book of Mūsā——a guidance[41] and a mercy. And this is a Book confirming it in Arabic speech, that it may warn those who have done wrong and as glad tidings to the well-doers.

13. (ان الذين . . يحزنون) Verily those who say[42] : our Lord is Allah, and then stand fast to it, no fear *shall come* upon them, nor shall they grieve[43].

14. (اولئك . . . يعملون) Those are the inmates of the Garden, abiders therein[44] : a recompense for what they have been working.

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25. (O Makkans!)
26. (as is evident to every impartial, unbiassed truth-seeker).
27. (furthermore).
28. (learned and reliable).
29. So well-known for their learning and knowledge of the Scriptures.
30. *i. e.*, to the Book of Moses.
31. (in the Divinity of that Book).
32. (who are steeped in paganism and ignorance).
33. (and in your arrogance refuse to believe in the Book that is before you).
34. (in consequence of their contumacy).
35. (from among the arrogant and conceited pagans of Makka).

36. (and whom the arrogant Quraish held in contempt). The first converts to Islam were mostly poor.

37. *i. e.*, the Holy Qurān, or the religion of Islam.

38. *i. e.*, really revealed.

38-A. *i. e.*, the first converts to Islam who were mostly poor.

39. (due to their arrogance and contumacy).

40. (as if to save their face).

41. Or 'a pattern.'

42. (in all sincerity).

43, (in the Hereafter).

44. (for ever).

أُمُّهُ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصٰلُهُ ثَلٰثُوْنَ شَهْرًا ۚ حَتّٰٓى اِذَا بَلَغَ اَشُدَّهُ وَبَلَغَ اَرْبَعِيْنَ
سَنَةً ۙ قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا
تَرْضٰىهُ وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ ﴿۱۵﴾ اُولٰٓئِكَ الَّذِيْنَ
نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوْا وَنَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِيْٓ اَصْحٰبِ الْجَنَّةِ ۭ وَعْدَ الصِّدْقِ الَّذِيْ كَانُوْا
يُوْعَدُوْنَ ﴿۱۶﴾ وَالَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ اَتَعِدٰنِنِيْٓ اَنْ اُخْرَجَ وَقَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ ۚ
وَهُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ ڰ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ښ فَيَقُوْلُ مَا هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۱۷﴾

15. (و وصينا . . المسلمين) And We have enjoined upon man kindness to the parents[45], with hardship bears him his mother[46], and with hardship she brings him forth[47], and the bearing of him[48] and the weaning[49] of him is thirty months[50], until, when he attains his full strength and attains *the age of* forty years[51], he says: Lord! grant me that I may give thanks for the favour which Thou hast done me and my parents and that I may work righteously such as Thou mayest approve. And be Thou good in my progeny, verily I have turned to Thee penitent; verily I am of those who submit.

16. (اولئك . . يوعدون) Those are they from whom We shall accept the best of what they have worked, and their misdeeds We shall pass by. *They will be* among the inmates of the Garden[52]——a true promise this, what they have been promised.

17. (والذى . . . الاولين) And he who[53] says to his parents: fie upon you both! do you threaten me that I shall be taken forth[54], whereas generations have passed away before me[55]. And the twain implore Allah's assistance[56]; woe to thee! *come to* believe, verily the promise of Allah[57] is true. Yet he says: this is naught but the fables of the ancients[58].

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45. See P. XV. nn. 65 ff.

46. 'Nature establishes in her body a pitiless dictatorship of the ripening foetus, concentrates all her forces for the protection of this tiny lump of new living matter, and mercilessly demands for the latter the most complete self-abnegation on the part of all the organs and tissues of the mother. Everything for the foetus, all for the "genius of the race", and for the mother nothing but nausea, toothache, and physiological discomforts of every kind.' (Nemilov. *op. cit.*, p. 72) 'In case of the fertilization of her gamete by the male sex cell, woman is robbed of entire periods of her own individual life in which the biological processes are absorbed by the "physiological altruism," ' (p. 86). 'Even during an "easy" pregnancy the woman never feels entirely well. At best an observing woman will discover many unexpected

ailings and symptoms of that complicated physiological process which is going on in her body tissues......All energy of maternal organism is directed to the creation of a favourable environment for the growing embryo......Even more than during menstruation, the organism of a pregnant woman is constantly on the borderline between the normal and the pathological. Here we find such functional irregularities which, if they occurred apart from pregnancy or in a man, would be considered absolutely pathological.' (pp. 154-156) 'Though a physiological state, pregnancy imposes a strain on the efficient working of every system of the body......Apart from those who have some organic weakness and may break down as under the strain, there are disorders of function that may develop in those previously of sound physique.' (EBr. XVI. p. 677) See also p. XXI n. 270 ff.

47. 'In no other living creature is the birth of a new individual accompanied by so much suffering as in the human race.' (Nemilov, *op. cit.,* p. 164) 'Birth-giving pains are the most unbearable and owing to the construction of woman's body, are absolutely unavoidable. Every woman who has permitted conception to take place has doomed herself to suffer after nine months an overwhelming physical disturbance from which there is no way of escape. This is the inexorable biological decree. Every child-birth also carries with it a certain amount of hazard. Aside from the possibility of fatal hemorrhage which at times can neither be foreseen nor checked, the birth wounds, like any other wound, are liable to become infected and lead to fatal poisoning.' (p. 169)

48. (in the womb).

49. *i. e.*, the utmost period of weaning.

50. (at the least). The *minimum* period of human gestation in six months, and the ***maximum*** period of suckling is 24 months.See also P. XXI. n. 272.

51. *i. e.*, the normal age of the maturity of intellectual faculties.

52. (they shall be).

53. (in his extreme ungodliness).

54. (from my grave after I am dead).

55. (and no such thing has ever happened)

56. (and say to their son rebuking him)

57. (regarding the Resurrection).

58. See P. VII. n. 321.

أُولٰٓئِكَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ۭ اِنَّهُمْ كَانُوْا
خٰسِرِيْنَ ۝ وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ وَلِيُوَفِّيَهُمْ اَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُوْنَ ۝ وَيَوْمَ يُعْرَضُ
الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ۭ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ
عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَسْتَكْبِرُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُوْنَ ۝ وَاذْكُرْ
اَخَا عَادٍ ۭ اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖٓ اَلَّا تَعْبُدُوْٓا
اِلَّا اللّٰهَ ۭ اِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝ قَالُوْٓا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ

18. (اولٰئك . . خسرين) Those are they upon whom has been justified the saying[59] about the communities of Jinn and mankind who have passed away before them; verily they are ever the losers.

19. (ولكل . . . يظلمون) And for all are ranks[60] according to what they have worked[61], that He may repay them in full[62] for their work, and they shall not be wronged.

20. (و يوم . . تفسقون) And on the Day when those who disbelieve shall be placed before the Fire: you[63] made away with your good things in your life of the world, and you enjoyed yourselves therewith[64], so To-day you shall be requited with torment of ignominy because you have been growing stiff-necked on the earth[65] without justification, and because you have been transgressing.

SECTION 3

21. (واذكر . . . عظيم) And remember thou[66] the brother of the ʿĀd[67] when he warned his people in the sandhills[68]——and surely there have passed away warners before him and after him[69]——saying: worship none save Allah, verily I fear for you the chastisement of an awful Day.

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59. *i. e.*, the sentence of destruction.

60. (arranged with perfect precision).

61. (of good or ill).

62. (*i. e.*, proportionate to the magnitude of their righteousness and ungodliness).

63. Thus they will be addressed.

64. (paying no heed to Our commands). See for an apposite parable in the NT. Lk. 16 : 19-25.

65. (though being a mere earthly creature).

66. (to thy people, O Prophet !).

67. *i. e.*, the Prophet Hūd. See P. VIII. n. 523.

68. الاحقاف applies particularly to certain oblong tracts of sand in the region of Esh-shihr : to the country of 'Aād. (LL). Ad-Dahnā' (the red sand), a surface of red sand, extends from the great Nufūd in the north to al-Rab al-Khāli in the south, describing a great arc to the south east and stretching a distance of over six hundred miles. Its western part is sometimes, distinguished as al-Ahqāf (dune land.) (Hitti, *op. cit.*, p. 15). This "red land' is a comparatively hard plain, covered at intervals with long and winding sand-belts.' (Inayatullah, *op. cit.*, p. 16).

69. Hūd was not the only warner preaching this doctrine of Unity.

إن كنت من الصدقين ۝ قال إنما العلم عند الله وأبلغكم ما أرسلت به ولكني أريكم قوما
تجهلون ۝ فلما رأوه عارضا مستقبل أوديتهم قالوا هذا عارض ممطرنا بل هو ما استعجلتم به
ريح فيها عذاب أليم ۝ تدمر كل شيء بأمر ربها فأصبحوا لا يرى إلا مسكنهم كذلك نجزي
القوم المجرمين ۝ ولقد مكنهم فيما إن مكنكم فيه وجعلنا لهم سمعا وأبصارا و
أفئدة فما أغنى عنهم سمعهم ولا أبصارهم ولا أفئدتهم من شيء إذ كانوا يجحدون بآيت
الله وحاق بهم ما كانوا به يستهزءون ۝ ولقد أهلكنا ما حولكم من القرى وصرفنا الآيت

22. (قالوا . . . الصدقين) They said: art thou come to us that thou mayest turn us aside from our gods? Then bring thou upon us that with which thou threatenest us, if thou art truthful.

23. (قال . . . تجهلون) He said: the knowledge[70] is only with Allah, and I preach to you that wherewith I am sent[71], but I see you are a people given to ignorance.

24. (فلما . . . اليم) And when they saw it[72] as an overpeering cloud tending towards their valleys they said: that is an overpeering cloud bringing us rain. Nay[73]! it is what you sought to be hastened: a wind wherein is an afflictive torment,

25. (تدمر . . المجرمين) it shall annihilate everything by the command of its Lord. Therefore[74] they became such that nothing could be seen[75] *of them* save their dwellings[76]. We thus requite a nation of the guilty.

26. (ولقد . . . يستهزؤن) And them We had assuredly established in that *flourishing condition* wherein We have not established you[77] and We had assigned for them hearing and sight and hearts[78]; yet their hearing and sight and hearts availed them not at all. They used to gainsay the revelations of Allah, and then encompassed them what they had been mocking at.

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70. (of when it will come).

71. *i. e.*, only this much I know that punishment is sure to visit you, but I cannot tell at what particular time it would come.

72. *i. e.* the punishment.

73. Thus spoke their prophet Hūd.

74. (after the violent wind had done its fatal work).

75. (of men and their possessions).

76. (desolate and in ruin).

77. (O Makkans!).

78. *i. e.*, We had endowed them with full and well-developed senses and reasoning faculties.

لَعَلَّهُمْ يَرْجِعُونَ ۝ فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۚ
وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ۝ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ ۚ
فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ۝ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا
كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ۝
يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ۝ وَمَن لَّا
يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ

SECTION 4

27. (ولقد . . . يرجعون) And assuredly We have destroyed the cities round about you[79], and We have variously propounded Our signs[80] that haply they might return[81].

28. (فلولا . . . يفترون) Then why succoured them not those whom they had taken for gods beside Allah, as means of approach[82]? Aye! they failed them. And that[83] was their lie which they had been fabricating.

29. (واذ . . . منذرين) And *recall* when We sent towards thee[84] a company of the Jinn[85] listening to the Qur'ān[86]. So when they came in the presence thereof[87] they said[88]: give ears[89]. Then when it was ended, they returned back to their people as warners[90].

30. (قالوا . . . مستقيم) They said: O our people; verily we have hearkened to a Book sent down after Mūsā, confirming what was before it, guiding to the truth and a straight path.

31. (يقومنا . . . اليم) O our people! answer Allah's summoner[91], and believe in him; He shall forgive you your sins[92] and shall shield you from an afflictive chastisement.

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79. (such as the settlements of the Thamūdites, Midianites, and the cities of Sodom and Gomorrah, O Makkans!).

80. (unto them).

81. (to Us).

82. (and on whose help and support they had presumed).

83. *i. e*, their doctrine of graded Godhead; their belief in a hierarchy of major and minor gods.

84. (O Prophet!).

85. It was at Nakhla on the Prophet's return journey from Taif to Makka in the early days of his ministry that he was visited, while reciting the Qurān in his night prayer, by several genii. For جن see P. VII, n. 644.

86. (when thou wast reciting in the night prayer).

87. *i. e.*, when they approached the place where thou wast reciting the Qurān.

88. (to one another).

89. (and listen in silence).

90. (and missionaries of Islam).

91. *i. e.*, His prophet.

92. (not certain but all the sins.).

مُّبِيْنٍ ۝ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنْ
يُّحْيِۦَ الْمَوْتٰى ؕ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَلَيْسَ
هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَرَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝ فَاصْبِرْ كَمَا
صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَّهُمْ ؕ كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ لَمْ
يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ؕ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ۝

32. (ومن . . . مبين) And whoso does not answer Allah's summoner, he cannot frustrate *His vengeance* on the earth, and there will be no patrons for him[93], beside Him. Those are in manifest error.

33. (اولم . . . قدير) Bethink they[94] not that Allah Who created the heavens and the earth and was not fatigued with the creation thereof[95], is able to quicken the dead ? Aye ! verily He is Potent over everything.

34. (ويوم . . . تكفرون) And on the Day when those who disbelieve will be placed before the Fire : is[96] this not real[97] ? They will say : Yes ! by our Lord[98] ! He will say : taste therefore the torment for you have been disbelieving.

35. (فاصبر . . . الفسقون) Bear thou then with patience[99], as the messengers[100], endued with resolution bear with patience[101] and seek not to hasten on[102] for them. On the Day when they will behold that with which they are threatened, *it will seem to them*[103] as though they had tarried[104] but for an hour of a day. A proclamation *this* ; so[105] none will be destroyed but the nation of transgressors.

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93. (in the Hereafter to protect him).

94. *i. e.*, the Makkan pagans who rejected the doctrine of Resurrection.

95. This is to emphatically deny the idea of fatigue and weariness to God implied in the Bible. *Cf.* the OT :—'And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it ; because that in it he had rested from all his work which God created and made. (Ge. 2 : 2, 3) 'For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.' (Ex. 31 : 17) 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.' (Ex. 20 : 11) And the NT :— 'And God did rest the seventh day from all his works.' (He. 4 : 4) The idea of God needing rest at the end of His creative activity, as if the Creator was also worn out with worrying toils and struggled under burdens too heavy for Him, is preposterous to the Muslim mind, but the fact is there that the Bible clearly inculcates so curious a doctrine.

96. (Thus they will be asked).

97. (of which reality you persistently denied while you were in the world).

98. (it is terribly real).

99. (the persecution and the insults of the believers at the hands of the pagans, O Prophet !).

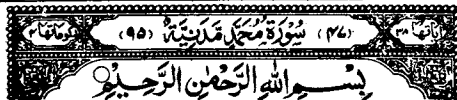
100. (of old).

101. (the injuries of their peoples).

102. (Divine vengeance).

103. (in extreme constraint and bewilderment).

104. (in the world).

105. (after this plain warning from God).

Sūrah Muhammad

Muhammad. XLVII

(Madinian, 4 Sections and 38 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الذين . . . اعمالهم) Those who disbelieve and hinder *others* from the path of Allah——their works He shall send astray[106].

2. (والذين . . . بالهم) And those who believe and work righteous *deeds* and believe in what has been revealed to Muhammad[107]——and it is the truth from their Lord——their misdeeds[108] He shall expiate from them and shall make good their state[109].

3. (ذلك . . . امثالهم) That is because those who disbelieve follow falsehood[110] and those who believe follow the truth from their Lord[111]. And thus does Allah propound to the mankind their similitudes[112].

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106. *i. e.*, deeds which seemed highly righteous in their own eyes will be found void of all merit in the Hereafter.

107. 'That most successful of all prophets and religious personalities.' (EBr. XV. p. 898 11th Ed). 'The only man mentioned by history, who was at once legislator and poet, the founder of a religion and of an empire.' (Gilman, *The Saracens*, p. 207) See also P. IV. n. 212, and n. 333 below.

108. (and shall forgive them).

109. (both in this world and the Next).

110. (which inevitably leads to perdition).

111. (which inevitably leads to peace and prosperity).

112. *i. e.*, their states and conditions by similitudes.

فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۛ ذٰلِكَ ۛ وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا۟ بَعْضَكُمْ
بِبَعْضٍ ؕ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيْهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَ
يُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ﴿٧﴾
وَالَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَاَضَلَّ اَعْمَالَهُمْ ﴿٨﴾ ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَاۤ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ﴿٩﴾
اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ دَمَّرَ اللّٰهُ عَلَيْهِمْ ؗ وَلِلْكٰفِرِيْنَ
اَمْثَالُهَا ﴿١٠﴾ ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ﴿١١﴾ اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ

4. (فاذا . . . اعمالهم) Now when you meet[113] those who disbelieve, smite *their* necks until when you have slain them greatly[114], then make fast the bonds[115] then[116] thereafter[117] let them off freely or by ransom[118], until[119] the war lays off its burden[120]. That *you shall do*[121]. And had Allah[122] willed, He would have vindicated Himself against them[123]; but *He ordained fighting* in order that He may test you one by the other[124]. And those who are slain in the cause of Allah, He shall not let their works go astray[125].

5. (سیهدیهم . . بالهم) Soon He will guide them[126] and make good their state[127].

6. (ویدخلهم . . . لهم) And He will make them enter the Garden and will make it known to them[128].

7. (یا یهاالذین . . . اقدامکم) O you who believe ! if you succour Allah[129], He will succour you[130] and make your feet firm[131].

8. (والذین . . اعمالهم) And those who disbelieve[132], theirs shall be the downfall[133], and their work He will send astray[134].

9. (ذٰلک . . . اعمالهم) That is because they detest what Allah has sent down, and so He will make their works of non-effect.

10. (افلم . . . امثالها) Have they not journeyed on the earth so that they might see[135] how has been the end of those before them ? Allah annihilated them ; and for the infidels[136], theirs shall be the like *fate* therefor.

11. (ذٰلک . . . لهم) That is because Allah is the Patron of those who believe, and the infidels ! no patron is theirs !

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113. (in fight, O Muslims !).

114. (so that they are entirely subdued and thoroughly crushed, and their power for mischief completely curbed).

115. (on them) *i. e.*, make them prisoners of war.

116. (according to the discretion of your leader and exigencies of the situation).

117. (after you have taken them prisoner).

118. *i. e.*, liberate them out of kindness or in return for ransom. منا is here synonymous with تمنون منا, and فداء with تفدون فداء (WGAL. II. p. 73).

119. *i. e.*, this injunction holds good until—

120. (and terminates).

121. ذالك is here synonymous with افعلوا ذالك

122. (in consonance with His universal Scheme).

123. (without your participation in the struggle at all).

124. *i. e.*, in order that He may test the believers by the amount of their willing sacrifices and the infidels by the lengths to which they would go in rebellion.

125. (and shall not let their service and sacrifices go in vain).

126. (to the goal of Eternal happiness and bliss).

127. (at the hour of their death, in Burzakhish life and on the Day of judgement).

128. (so that they will know the places assigned to them beforehand). This knowledge will come either intuitively or through the attending angels.

129. (by fighting for His religion).

130. (against your enemy).

131. As was demonstrated at the battle of Badr and later on many other occasions. 'The army of the Faithful was borne forward by an enthusiasm which the half-hearted warriors opposite were unable to withstand.' (Muir, *op. cit.*, pp. 225-26). 'The first companions of Mahomet advanced to battle with a fearless confidence; there is no danger where there is no chance; they were ordained to perish in their beds; or they were safe and invulnerable amidst the darts of the enemy.' (GRE. V. p. 361) 'A new spirit was now infused into the Arabian armies; and the implicit obedience which the troops of the Prophet paid to his commands, rendered their discipline as superior to that of the imperial forces, as their tactics and their arms were inferior.' (Finlay, *Greece under the Romans* (p. 450).

132. (and array themselves against the ordinances of God).

133. (in this world also).

134. (in the Hereafter) *i. e.*, render them void of merit.

135. (by observing the ruins of powerful ancient infidels).

136. (of the present-day).

آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا
تَأْكُلُ الْأَنْعٰمُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّنْ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ ۚ
أَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾ أَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾
مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهٰرٌ مِّنْ مَّاءٍ غَيْرِ اٰسِنٍ ۚ وَأَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ۚ
وَأَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِينَ ۚ وَأَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرٰتِ
وَمَغْفِرَةٌ مِّنْ رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾ وَمِنْهُمْ مَّنْ

SECTION 2

12. (ان الله . . . لهم) Verily Allah will cause those who believe and work righteous *deeds* to enter the Garden whereunder rivers flow. And those who disbelieve enjoy themselves[137] and eat even as the cattle eat[138], and the Fire shall be the abode for them.

13. (وكاين . . . لهم) And many a city, mightier in strength than the city which drove thee forth[139] !——We destroyed, and there was no helper of theirs[140].

14. (افمن . . اهواءهم) Is he then who *stands* on an evidence from his Lord like him whose evil of work is bedecked to him[141], and *those who* follow their lusts[142] ?

15. (مثل . . امعاءهم) A likeness of the Garden which has been promised to the *God*-fearing *is this*, therein are rivers of water incorruptible, rivers of milk of unchangeable flavour[143], rivers of wine, a joy to the drinkers[144] ; and rivers of honey clarified[145] ; therein theirs shall be every manner of fruit, and forgiveness from their Lord. *Shall persons enjoying such bliss* be like those who are abiders in the Fire, and are given to drink boiling water so that it mangles their entrails[146] ?

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137. (in this world exclusively).
138. (heedless of the future).
139. (O Prophet !) *i. e.*, the city-state of Makka.
140. This conveyed to the idolatrous Makkans clear prediction of their utter rout and annihilation.
141. (by the devil).
142. *i. e.*, is the final end of the godly ones to be ever similar to that of the ungodly ones ?
143. Quite unlike the earthly milk.
144. (and free of all intoxicating and injurious proportions).
145. *i. e.*, free of all foreign substances.
146. Which punishment is suggestive of the unspeakable agony of the damned ones.

يَسْتَمِعُ إِلَيْكَ ۚ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۚ أُولَٰئِكَ
الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾
فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ
ذِكْرَاهُمْ ﴿١٨﴾ فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ
مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾ وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ
وَذُكِرَ فِيهَا الْقِتَالُ ۙ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ

16. (ومنهم . . اهواء هم) Of them[147] are some who listen to thee[148], until, when they go forth from before thee, they say[149] to those who are vouchsafed knowledge[150]: what is that he said just now? Those are they whose hearts Allah has sealed up, and they follow their lusts.

17. (والذين . . . تقواهم) And those[151] who are guided, He adds their guidance[152], and gives them protection *against evil*[153].

18. (فهل . . . ذكراهم) Do they only await[154] the Hour, that it should come upon them of a sudden[155]? Portents thereof[156] are already come, so how will it be with them when there comes to them their admonition?

19. (فاعلم . . ومثواكم) So know thou[157] that there is no God save Allah, and ask forgiveness for thy fault[158] and for faithful men and women. And Allah knows *well* your moving about and your place of rest[159].

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147. 'Them' refers to the hypocrites.
148. (to all appearance, but really pay no heed to them, O Prophet!).
149. (out of mischief).
150. *i. e.*, to the learned companions of the Prophet.
151. (of their own race and people) *i. e.*, the true believers.
152. (by each fresh Revelation).
153. *i. e.*, helps them to practise piety or giveth them its recompense.
154. *i. e.*, the hypocrites.
155. (when repentance will be futile).
156. (Such as the very advent of the Final Prophet).
157. (and remain perfectly sure of it).
158. (and thus setting an example to thy followers). See P. XXIV. n. 223.
159. (O mankind!). So that nothing is ever hidden from Him.

الْمَوْتِ ۚ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٣﴾ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾ إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾ ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ

SECTION 3

20. (ويقول . . . لهم) And those who believe say[160]: why has a Surah not been revealed? Then when there is revealed a Surah firmly-constructed[161] and fighting is prescribed therein, thou seest those in whose heart is a disease[162] looking at thee with a look of one who is fainting unto death[163]: so alas for them[164]!

21. (طاعة . . . لهم) *The hypocrites'* obedience and speech are known[165]. Then when the affair is resolved[166], if *even then* they gave credence to Allah[167], it would have been better for them.

22. (فهل . . . ارحامكم) Then if you turn away[168], you are likely to cause corruption on the earth and to sever your kinship[169].

23. (أولئك . . ابصارهم) Those are they whom Allah has cursed[170] and then has deafened them and blinded their sights.

24. (افلا . . . اقفالها) Do they not ponder the Qurān[171], or are there locks upon their hearts[172]?

25. (ان الذين . . . لهم) Verily those who have apostated on their backs after the guidance had become manifest to them, Satan has embellished *this apostasy* to them, and has given them *false* hopes.

26. (ذلك . . اسرارهم) That is because[173] they[174] said[175] to those who abhor[176] what Allah has revealed[177]; we shall obey you in part of the affair[178]; and Allah knows their talking in secret[179].

27. (فكيف . . . ادبارهم) How then *shall it be,* when the angels shall take them away *at death,* smiting their faces and their backs!

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160. (in their eagerness to receive fresh Revelations).
161. See P. III. n. 231.
162. (of hypocrisy).
163. (owing to their extreme fright at the prospect of the hollowness of their pretensions being exposed).

164. Pitiable will be their plight.

165. God and His messenger will know the magnitude of the hypocrites' pretensions.

166. *i. e.*, when after the ordinance of the holy war, preparations for actual fighting have already started.

167. *i. e.*, if they gave proof of their loyalty to God and His messenger.

168. (from observing such a salutary ordinance as *Jihad*, O coward and timorous people !).

169. The meaning is : if the evil is not stifled, it is sure to spread all over the world and prevalence of violence is sure to respect no ties of blood.

170. (by depriving them of His special mercy).

171. (whose teachings are so clear).

172. (so that they have become impervious to every argument and evidence).

173. *i. e.*, this catastrophe of apostacy has befallen them because——

174. *i. e.*, the hypocrites.

175. (in confidence).

176. (out of envy).

177. The reference is to the leaders of Israel in Hejāz——the arch-enemies of Islam.

178. *i. e.*, We shall follow you in part of what you desire of us, by staying at home and by not joining the believers in their wars, and by secretly combining against them.

179. (so their plots shall not succeed).

اللّٰهَ وَكَرِهُوْا رِضْوَانَهٗ فَاَحْبَطَ اَعْمَالَهُمْ ﴿۲۸﴾ اَمْ حَسِبَ الَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ اَنْ لَّنْ يُّخْرِجَ
اللّٰهُ اَضْغَانَهُمْ ﴿۲۹﴾ وَلَوْ نَشَآءُ لَاَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ بِسِيْمٰهُمْ ؕ وَلَتَعْرِفَنَّهُمْ فِىْ لَحْنِ الْقَوْلِ ؕ وَاللّٰهُ يَعْلَمُ
اَعْمَالَكُمْ ﴿۳۰﴾ وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا۟ اَخْبَارَكُمْ ﴿۳۱﴾ اِنَّ
الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَشَآقُّوا الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدٰى ۙ لَنْ
يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ وَسَيُحْبِطُ اَعْمَالَهُمْ ﴿۳۲﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا
تُبْطِلُوْۤا اَعْمَالَكُمْ ﴿۳۳﴾ اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ

28. (ذالك . . . اعمالهم) That is[180] because they followed what incensed Allah and abhorred His good-will[181]. So He made their works of non-effect.

SECTION 4

29. (ام . . . اضغانهم) Do then in whose hearts is a disease[182] imagine that Allah[183] will never bring to light their rancour?

30. (ولو نشا . . اعمالكم) And if We willed, We would surely show them to thee[184], so that thou shouldst know them by their marks. And thou shalt surely know them[185] by the mode af *their* speech[186]. And Allah knows your works[187].

31. (ولنبلونكم . . اخبارکم) And of a surety We shall put you to the proof till We know the valiant among you and the steadfast[188], and We shall know your *different* states[189].

32. (ان الذين . . اعمالهم) Verily those who have disbelieved and have hindered *others* from the path of Allah and have opposed the messengers after the guidance has become manifest to them[190] shall not hurt Allah at all, and soon He shall make their works fruitless.

33. (يايها الذين . . اعمالكم) O you who believe! obey Allah and obey the messenger, and do not render your works vain[191].

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180. *i. e.*, they shall suffer this because——

181. *i. e.*, acts leading to His pleasure.

182. (of hyprocrisy).

183. (the Omniscient).

184. (O Prophet!).

185. (even now when We have not disclosed to thee their identity).

186. لحن is 'The meaning of speech; its intended sense or import; its intent; and indication thereof whereby the person addressed is made to understand one's

intent; . . .an oblique, or ambiguous, mode of speech; an inclining of speech to obliqueness, or ambiguity, and equivocal allusion.' (LL).

187. (O believers and hypocrites!).

188. (in the fighting).

189. (other than those of Jihād).

190. (through arguments and evidences).

191. (by infringing the ordinances of either).

اللہ لھم ﴿٣٤﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾
إِنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾
إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ ﴿٣٧﴾ هَٰأَنتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ
اللَّهِ فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ
وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم ﴿٣٨﴾

34. (ان الذین . . . لھم) Verily those who disbelieve and hinder *others* from the path of Allah and die as infidels; Allah shall by no means forgive them.

35. (فلا . . . اعمالکم) So do not faint[192], nor cry out for peace; and you shall be triumphant. And Allah is with you, and He will not defraud you of your works.

36. (انما . . . اموا لکم) The life of this world[193] is but a sport and a pastime. And if you believe and shun evils[194], He will give you your wage[195] and will not require of you your substance[196].

37. (ان . . . اضغانکم) If He required it of you[197] and importuned you[198], you[199] would be niggardly, and He will bring to light your secret malevolence.

38. (ھا نتم . . امثالکم) Look here! you are those who are called to expend[200] in the cause of Allah[201]; then of you there are some who are niggardly. And whosoever is niggardly[202] is only niggardly to his soul[203]. Allah is Self-sufficient[204], and you are the needy[205]. And if you turn away[206], He will substitute *for you* another people[207], and then they will not be your likes[208].

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192. (O Muslims!).
193. Which is the sole end sought after by the infidels.
194. (O mankind!).
195. (from His own presence).
196. (for His benefit).
197. (for your own benefit).
198. (for the whole of it).
199. *i. e.*, most of the mankind.
200. (a part of your substance).
201. (for your own benefit).

202. (on such occasions).

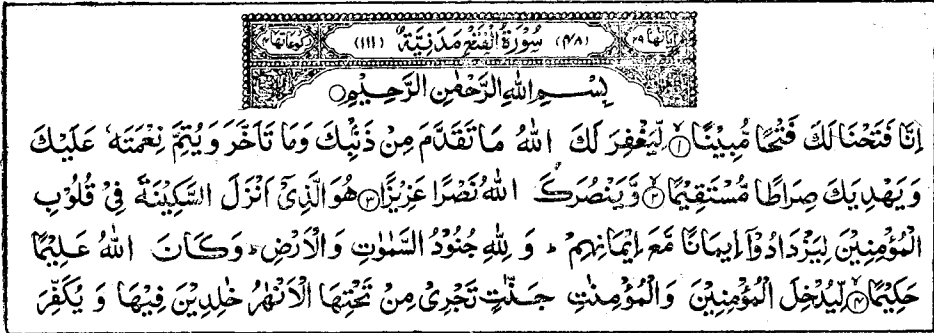
203. *i. e.*, he deprives himself of His grace.

204. *i. e.*, free of all wants.

205. God is the real owner of everything; man is only dispenser, who will have to render account of every gift. Wealth is but a trust and a test.

206. (and are lukewarm in the propagation of the true faith).

207. (to work out His Design).

208. (in timidity and want of faith).

Sūrat-ul-Fatḥ

The Victory. XLVIII

(Madinian, 4 Sections and 29 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (انا ... مبينا) Verily We! a victory[209] We have given thee[210], a manifest victory[211],

2. (ليغفر .. مستقيما) that He may forgive thee of thy sins, past[212] and future[213], and may accomplish *the more* His favour[214] on thee[215], and may keep thee guided on the straight path[216];

3. (وينصرك .. عزيزا) and *that* Allah may succour thee with a mighty succour[217].

4. (هو الذى ... حكيما) He it is Who has sent down tranquillity[218] into the hearts of the believers[219] that they might increase belief to their belief[220]. And Allah's are the hosts of the heavens and the earth[221], and Allah is ever Knowing, Wise[222].

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209. (moral as well as political)

210. (O Prophet!)

211. The reference is to the truce of Hudaibiya, which, though at the time it seemed a set-back to the Muslims, proved in fact the greatest victory for Al-Islam. In the sixth year of the Hijra, the Prophet set out with some 1400 Muslims from Al-Madinah and the country round, in the garb of piligrims, not for war but to visit the Ka'bah. When they drew near to Mecca, they were warned that Qureysh had gathered their allies against them, and that their cavalry under Khalid ibn Al-Walīd was on the road before them. Making a detour through gullies of the hills, they

escaped the cavalry and coming into the valley of Mecca, encamped at Al-Hudeybiyeh below the city. The Prophet resolutely refused to give battle and persisted in attempts to parley with Qureysh who had sworn not to let him reach the Ka'bah...Qureysh at length agreed to a truce of which the terms were favourable to them. The Prophet and his multitude were to give up the project of visiting the sanctuary for that year, but were to make the piligrimage the following year when the idolaters undertook to evacuate Mecca for three days to allow them to do so. Fugitives from Qureysh to the Muslims were to be returned, but not fugitives from the Muslims to Qureysh; and there was not to be hostility between the parties for ten years'(Pickthall). The people, led by vision to anticipate an unopposed visit to the Ka·ba, were crestfallen at the abortive result of their long journey. But, in truth, a great step had been gained by Mohammad. His political status, as an equal and independent Power, was acknowledged by the treaty: the ten years' truce would afford opportunity and time for the new religion to expand, and to force its claims upon the conviction of Koreish; while conquest, material as well spiritual, might be pursued on every other side...Above all, it was a great and manifest success that free permission was conceded to visit Mecca in the following year, and for three days to occupy the city undisturbed.' (Muir' *op. cit.*, p. 360). This was for the first time that the Muslims were treated on equal terms by the Makkans, and the treaty practically ended the Makkan wars.

212. For ذنب faults as distinct from sin, see P. XXIV n. 223.

213. See P. XXIV. n. 223. 'The privilege of unconditional pardon for his sins refers to mistakes which he might have committed or would commit in future, and not to intentional omission of duties imposed on all the Faithful...Erring is human, and none is above error except God. But the mistakes of the Prophet were always, and immediately, corrected by Divine Revelation: and this is the difference between the Prophets and other mortals.' (ASB. I. p. 47)

214. (which is already great).

215. (by affording thee still greater opportunities of serving the religion of God).

216. (untrammelled by the wiles of infidels).

217. (by making thee powerful and thy cause triumphant).

218. *i. e.*, Divine calm overshadowing the heart.

219. (when it was natural for them to be discontented and agitated at the apparent inequality of the peace terms).

220. (by seeing their faith justified and fulfiled).

221. (so why be afraid of the pagan hosts ?).

222. (so He prescribes war only when it becomes beneficial).

عَنْهُمْ سَيِّاٰتِهِمْ ۭ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۝ وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَ
الْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ الظَّاۗنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ۭ عَلَيْهِمْ دَاۗىِٕرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ
عَلَيْهِمْ وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ جَهَنَّمَ ۭ وَسَاۗءَتْ مَصِيْرًا ۝ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ۭ
وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ لِّتُؤْمِنُوْا بِاللّٰهِ وَ
رَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ۭ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝ اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ
اللّٰهَ ۭ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰي نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ

5. (ليدخل . . . عظيما) *He has prescribed war in order* that He may admit the believing men[223] and women into Gardens, whereunder rivers flow *as abiders* therein, and *that* He may expiate from them their misdeeds[224]. And that[225] is with Allah ever a mighty achievement.

6. (ويعذب . . . مصيرا) and that[226] He may chastise the hypocritical men and women and the polytheist men and women, and the thinkers of evil thought concerning Allah. To them *shall befall* the evil turn of fortune[227], and Allah shall be indignant with them[228], and shall curse them[229], and He has prepared for them Hell, an ill-destination !

7. (وﷲ . . . حكيما) And Allah's are the legions of the heavens and the earth. And Allah is ever Mighty[230], Wise[231].

8. (انا . . . نذيرا) Verily We ! We have sent thee as a witness[232] and a bearer of glad tidings[233] and a warner[234],

9. (لتومنوا . . اصيلا) that you people[235] may believe in Allah and His messenger, and may assist Him[236] and honour Him, and may hallow Him morning and evening.

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223. (by their observing the ordinances of war).
224. (by the preponderance of good over evil).
225. *i. e.*, the expiation of sins).
226. (He has deprived the infidels of the tranquillity of mind in order——).
227. (in this world).
228. (in the Hereafter).
229. *i. e.*, shall deprive of His grace and mercy.

230. *i. e.*, Able to inflict destruction on them without human intervention.

231. *i. e.*, using human agency in His wisdom.

232. (against mankind on the Day of the Judgement).

233. (unto the righteous believers).

234. (unto the ungodly sinners).

235. (O mankind !).

236. *i. e.*, His religion.

عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ⑩ سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَآ اَمْوَالُنَا
وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ۭ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ
مِّنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ۭ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ⑪
بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا وَّزُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ
وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۚ وَكُنْتُمْ قَوْمًۢا بُوْرًا ⑫ وَمَنْ لَّمْ يُؤْمِنْۢ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا
لِلْكٰفِرِيْنَ سَعِيْرًا ⑬ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ يَغْفِرُ لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَكَانَ اللّٰهُ

10. (ان الذین . . عظیما) Verily those who swear fealty to thee[237] indeed swear fealty to Allah[238]; the hand of Allah is over their hands[239]. So whosoever breaks his oath breaks it only to his soul's hurt; and whosoever fulfils his covenant with Allah[240], him He shall soon give a great wage.

SECTION 2

11. (سیقول . . خبیرا) Those of the desert Arabs[241] who lagged behind[242] will presently say[243] to thee[244]: our properties and our families[245] kept us occupied[246], so ask thou forgiveness for us[247]. They say with their tongues what is not in their hearts[248]. Say thou: who can avail you in aught against Allah, if He intended you hurt or intended you benefit[249]? Yea! Allah is ever Aware of what you do[250].

12. (بل . . . . بورا) Yea! you imagined[251] that the messenger and the believers would never return to their families[252], and that[253] became bedecked in your hearts[254], and you bethought an evil thought[255], and you became a people doomed[256].

13. (ومن . . . سعیرا) And whosoever does not believe in Allah and His messenger——then verily We have prepared a Blaze for the infidels.

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237. (that they would hold together and fight to death).

238. *i. e.*, it was the hand of God Himself, not the hand of His apostle merely, which then was struck. He beheld them from above, and was witness to the solemnity of their giving their faith to His apostle. The holy Prophet was the vicegerent of God, par excellence. 'Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Mohammad; for he had all the power without its instruments and without its supports.' (Bosworth Smith, *op. cit.*, p. 341).

239. The believers, according to the Arab custom, placed hand on hand when solemnly affirming fidelity.

240. (by giving his word to His prophet).

241. (because of their want of firmness in the faith).

242. (during this holy journey which turned out to be Hudaibiya expedition).

243. ——now that thou hast triumphantly returned to Madina——.

244. (O Prophet !).

245. (and not any deliberate revolt on our part).

246. (so that we could not accompany thee).

247. (for this apparent dereliction of duty).

248. *i. e.*, they are affecting regret and remorse, with only lukewarm belief in the Prophet's mission.

249. (in your possessions and families) *i. e.*, He is the absolute Author of your fates, so why be remiss in your duty towards Him, putting as an excuse the fear of loss to life and property ? (TH).

250. (and He has apprised His prophet of your real and secret motives).

251. (prompted as you were by your wavering faith).

252. (and would be overpowered and annihilated by the Makkan pagans).

253. *i. e.*, the thought of the Muslims being wiped out.

254. *i. e.*, the thought corresponded with your desire.

255. See n. 251 above.

256. (to perdition on account of your malice towards the Prophet and Islam).

غَفُورًا رَّحِيمًا ﴿١٤﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلٰى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۚ
يُرِيدُونَ أَنْ يُبَدِّلُوا كَلٰمَ اللّٰهِ ۚ قُلْ لَّنْ تَتَّبِعُونَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُولُونَ بَلْ
تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾ قُلْ لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلٰى
قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۚ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللّٰهُ أَجْرًا حَسَنًا ۚ وَإِنْ
تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمٰى حَرَجٌ وَّلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَّلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُولَهُ يُدْخِلْهُ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا

14. (وللہ . . . رحیما) And Allah's is the dominion of the heavens and the earth. He forgives whomsoever He will[257], and chastise whomsoever He will[258]; and Allah is ever Forgiving, Merciful[259].

15. (سیقول . . . قلیلا) Those who lagged behind will[260] when you[261] march forth to take the spoils[262] presently say[263]: leave us, we shall follow you. They were to change the word of Allah[264]. Say thou: you shall by no means follow us[265]; thus has Allah said[266] before. Then they will say[267]: Aye! you envy us[268]. Aye! little it is you are wont to understand[269].

16. (قل . . . الیما) Say thou to those of the desert Arabs who lagged behind: surely you shall be summoned[270] to fight against a people endued with exceeding violence[271], then you will fight them or they will surrender[272]. Then if you obey[273], Allah will give you a goodly wage[274]; but if you turn away, as you turned away before[275], He will chastise you with an afflictive chastisement.

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257. (and He has willed forgiveness for the believers).

258. (and He has willed torment for the infidels).

259. So He shall forgive also the infidels provided they turn back and repent.

260. *i. e.*, in a few weeks' time.

261. (O Muslims!).

262. (in the expedition of Khaiber). The Prophet soon after his return from Hudaibiya was to proceed against the Jews of Khaiber, and he was to take with him only those who had accompanied him to Hudaibiya.

263. (out of their fondness for booty).

264. *i. e.* the Divine decree to the effect that none should accompany the Prophet except those who had been with him in the expedition to Hudaibiya.

265. (in the Khaiber expedition). As the penalty for malingering, the Bedouins were forbidden to join, or partake in the booty of any excursion for some time——a penalty so hateful to them.

266. (and ordained on us). 'Many of the citizens and the Bedouin who had neglected the former summons, would gladly now have joined the tempting expedition; but, according to the divine injunction, they were not permitted, and their mortification was great at being left behind.' (Muir. *op. cit.*, p. 374).

267. (to the believers).

268. (share of booty).

269. 'The desert Arabs loved fighting and plunder, and understood such motives for war. The higher motives seemed to be beyond them. Like ignorant men they attributed petty motives of jealousy if they were kept out of the vulgar circle of fighting for plunder.' (AYA).

270. (to fight, after some little time when you will have learnt the lessons of discipline and self-sacrifice, and when your brave words will be tested).

271. The reference is to formidable and will-equipped Persian and Byzantine armies.

272. (to Islam in the meantime).

273. (at that time, and respond to the call to arms).

274. (in the Hereafter).

275. *i. e.*, as at the time of the Hudaibiya expedition.

الْأَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيْمًا ﴿١٧﴾ لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ
تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَأَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿١٨﴾ وَّمَغَانِمَ
كَثِيْرَةً يَّأْخُذُوْنَهَا ۗ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٩﴾ وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَأْخُذُوْنَهَا فَعَجَّلَ
لَكُمْ هٰذِهٖ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿٢٠﴾
وَّأُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ أَحَاطَ اللّٰهُ بِهَا ۗ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ
الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٢٢﴾ سُنَّةَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ مِنْ

17. (ليس . . . اليما) No blame there is upon the blind and no blame upon the lame and no blame upon the sick[276]. And whosoever obeys Allah and his messenger he will admit him into Garden whereunder rivers flow; and whosoever turns away, him He shall torment with an afflictive torment.

SECTION 3

18. (لقد . . . قريبا) Assuredly well-pleased was Allah with the faithful[277] when they swore fealty to thee[278] under the tree[279], and He knew what *was* in their hearts[280]; so He sent down on them tranquillity[281], and rewarded them with a victory near at hand[282].

19. (و مغانم . . . . حكيما) and abundant spoils that they are taking[283]. And Allah is ever Mighty[284], Wise[285].

20. (وعدكم . . . مستقيما) Allah has promised you abundant spoils[286] that you shall take[287], and these[288] He has hastened to you[289] and has restrained the hands of the people from you[290], that it may be a sign to the believers[291], and that He may guide you to[292] a straight path.

21. (وأخرى . . . قديرا) And another *victory*[293] He *promised,* over which *as yet* you have no power; Allah has surely encompassed it[294], and Allah is ever Potent over everything.

22. (ولو . . . نصيرا) And[295] had those who disbelieve[296] fought against you[297], surely they would have turned their backs and then they would have found no patron nor helper[298].

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276. (if such persons do not go forth to the war).

277. (who had accompanied the Prophet to Hudaibiya).

278. The Prophet had despatched 'Uthmān as an envoy to the **Quraish.** 'Some considerable delay having occurred, a report gained currency that he had been murdered at Mecca. Anxiety and alarm overspread the camp. Moḥammed himself began to suspect treachery; taking his stand under the thick shade of an **acacia tree,**

and surrounded by the whole body of the piligrims, he required a pledge from them of faithful service, and that they would stand by 'Othmān to the death...Their fears were suddenly relieved by the reappearance of 'Othmān. But the Pledge of the Tree is a scene to which the Prophet ever after loved to revert; for here the strong feelings of devotion and sympathy between him and his followers had found fitting and ardent expression. Their martial spirit and religious fervour had been excited to the highest pitch; and they were prepared at once to rush upon the enemy with resistless onset.' (Muir, *op. cit.*, p. 358)

279. (under which the holyProphet sat when he took an oath from them to be faithful to him unto death). 'According to Sprenger, the tree having been mentioned in the Korān, Omar had it cut down, lest it should become an object of worship.' (Muir, *op. cit.*, p. 361).

280. (of devotion and sincerity).

281. Which made them firm and resolute.

282. (at Khaiber). 'The victory was decisive, for the Jews lost 93 men; while of the Muslims, only 19 were killed throughout the whole campaign.' (Muir, *op. cit.*, p. 376)

283. 'The plunder of Khaiber was rich beyond experience. Besides vast stores of dates, oil, honey and barley, flocks of sheep and herds of camels, the spoil in treasure and jewels was very large.' (Muir, *op. cit.*, p. 380) 'A large and permanent reward was thus secured for all who had given proof of their faith and loyalty by accompanying Mohammed to Al-Hudaibiya, and the promise made on that expedition thus amply redeemed.' (ib) The loss of so enormous a booty must have particularly aggravated the chagrin of the Bedouin.

284. *i. e.*, Able to reward anyone and everyone.

285. *i. e.*, Rewarding only in accordance with His infinite Wisdom.

286. (elsewhere, O Muslims!)

287. (in the course of time).

288. *i. e.*, the spoils of Khaibar.

289. (by way of earnest).

290. The Jews could offer but feeble resistance. 'The rapidity of the approach cut off all hope of timely aid from the Bani-Ghatafān. The rich vale of Khaiber was studded with villages and fortresses rudely built...One by one, before any opposition could be organised, these forts were attacked and carried...From the villages first attacked, which were gained with little loss, Moḥammed proceeded to the strong fortress of Al-Kamus...The citadel of Al-Kamus surrendered, on condition that the inhabitants were free to leave the country, but that they should give up all their property to the conqueror...After the victory of Al-Kamus the only remaining strongholds, Al-Watib and Sulalim, were invested, and seeing no prospect of relief, capitulated... Fedak, a Jewish town, not far from Khaibar, profited by the example, and, having

tendered a timely submission, was admitted on the same terms.' (Muir, *op. cit.*, p. 374-376, 380).

291. (comfirming their faith still more in the promises of God).

292. ——with such happenings serving as signposts——

293, (of yet greater significance). The reference is to the conquest of Makka. "Two years later, towards the end of January 630 (A.H. 8), the conquest of Makka was complete. Entering its great sanctuary, Mohammad smashed the many idols, said to have numbered three hundred and sixty, exclaiming: "Truth hath come, and falsehood hath vanished!" The people themselves, however, were treated with special magnanimity. Hardly a triumphal entry in ancient annals is comparable to this.' (Hitti. *op. cit.*, p. 118)

294. (in His power; letting it to you at its proper time).

295. ——to revert to the Hudaibiya episode——

296. *i. e.*, the Makkan pagans.

297. *i. e.*, offered you a battle instead of making truce with you.

298. *i. e.*, the infidels were sure to have met with a crushing and ignominious defeat

قبل ۖ ولن تجد لسنة الله تبديلا ﴿۲۳﴾ وهو الذى كف ايديهم عنكم وايديكم عنهم
ببطن مكة من بعد ان اظفركم عليهم ۚ وكان الله بما تعملون بصيرا ﴿۲۴﴾ هم الذين
كفروا وصدوكم عن المسجد الحرام والهدى معكوفا ان يبلغ محله ۚ ولولا رجال مؤمنون
ونساء مؤمنت لم تعلموهم ان تطئوهم فتصيبكم منهم معرة بغير علم ۚ ليدخل
الله فى رحمته من يشاء ۚ لو تزيلوا لعذبنا الذين كفروا منهم عذابا اليما ﴿۲۵﴾ اذ جعل
الذين كفروا فى قلوبهم الحمية حمية الجاهلية فانزل الله سكينته على رسوله

23. (سنة الله . . . تبديلا) *That has been*[299] the dispensation of Allah with those who passed away before; and thou shalt not find any change[300] in the dispensation of Allah[301].

24. (وهو الذى . . . بصيرا) And He it is Who restrained their hands from you and restrained your hands from them[302], in the vale of Makka[303] after He had made you victorious over them, and Allah is ever a Beholder of what you do.

25. (هم الذين . . . اليما) They were those who disbelieved and debarred you from the Sacred Mosque[304], and *prevented* the detained offering[305], that it should arrive at its goal[306]. And had it not been *for* the believing men and women you know not[307] *and* that you might have trampled on them and thus might have been guilty on their account unwittingly[308]. *This He did*[309] that He might abide with His mercy whomsoever He will[310]. Had they[311] been distinguished one from another[312], surely We had chastised those who disbelieved among them with a painful chastisement[313].

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299. *i. e.*, the vanquishing of the opponents of the prophets at the hands of the believers.

300. (O reader !).

301. (that His will and decree could be successfully opposed by any of His creatures).

302. (during the course of events at Hudaibiya, so that both sides refrained from bloodshed).

303. *i. e.*, at Hudaibiya; a place so close to Makka. 'The name Makka, the Macoraba of Ptolemy, comes from Sabaean Makuraba, meaning sanctuary, which indicates that it owes its foundation to some religious association long before Muhammed was born.' (Hitti. *op. cit.*, p. 103). See also P. IV. n. 19.

304. The intent of the holy Prophet in his projected visit to Makka was entirely peaceful——to circumambulate the Ka'ba and to offer a sacrifice in Mina.

305. *i. e.* the animals for sacrifice that the Muslims, in accord with their well-established practice, had brought with them from Madina.

306. *i. e.*, at Mina.

307. *i. e.*, the believers, unknown to you, were intermingled with the pagan population in Makka at the time.

308. *i. e.*, the Madina Muslims would thus have been unconsciously guilty of sheddding Muslim blood.

309. It was with a view to prevent the Madina Muslims from shedding Muslim blood, unconsciously though, that God held back the Prophet from attacking Makka at the time.

310. So that He preserved the lives of the Makkan Muslims and the virtue of the Madina Muslims.

311. *i. e.*, the population of Makka.

312. *i. e.*, the believers from the infidels.

313. *i. e.*, in that case We would have caused the destruction of the pagans by the Muslim hands.

وَعَلَى الْمُؤْمِنِيْنَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْٓا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝٢٦
لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللّٰهُ اٰمِنِيْنَ مُحَلِّقِيْنَ
رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ۝٢٧
هُوَ الَّذِيْٓ أَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ ۚ وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝٢٨
مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۚ وَالَّذِيْنَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ

26. (اذ جعل . . عليما) When[314] those who disbelieve[315] had put in their hearts a zeal, the goal of paganism[316] then Allah sent down a tranquillity upon His messenger and the faithful[317] and kept them fixed on the way of piety[318], and they[319] were worthy of it[320] and meet for it[321]; and Allah is ever the Knower of everything.

SECTION 4

27. (لقد . . . قريبا) Assuredly did Allah show a true vision to His messenger[322] in very truth[323]; Allah willing, you shall surely enter the Sacred Mosque[324], secure, with your head shaven and your hair cropped[325], *and* you shall have no fear. He[326] knows what you do not know[327]. So He has assigned, besides that, a victory nigh[328].

28. (هو الذى . . شهيدا) He it is Who has sent his messenger[329] with guidance and true faith that He may make it prevail[330] over all faiths[331], and Allah suffices as Witness[332].

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314. (at the time of drafting the treaty at Hudaibiya)

315. *i. e.*, the representatives of the Quraish.

316. (by their objecting to the words 'The Compassionate', and 'the apostle of God', and over which it was quite natural for the Muslims to be excited and infuriated). 'Koreish deputed Suheil and other representatives, with power to conclude a treaty of peace...At last the terms were settled...Moḥammed summoned Ali to write from his dictation. And thus he began, "In the name of God, most Gracious and Merciful." "Stop", said Suheil. "As for God, we know Him; but this new name, we know it not. Say as we have always said, In Thy name, O God!" Mohammed yielded. "Write" he said, "In Thy name, O God! These are the conditions of peace between Moḥammed the Prophet of God and——." "Stop again!" interposed Suheil, "If thou wert what thou sayest, I had not taken up arms against thee. Write, as the custom is, thine own name, and thy father's name." "Write, then," continued Moḥammed calmly, "between Moḥammed son of 'Abdullah, and Suheil son of 'Amer" Muir, *op. cit.*, p. 359). This haughty spirit of Paganism حمية الجاهلية

refers to 'the tribal pride and the endless tribal feuds, the cult of revenge, the implacability and all the other pagan characterstics which Islam was destined to overcome.' (Goldziher's *Muhammadanische Studien* I, p. 225). For الجاهلية see P. IV. n. 264.

317. *i. e.*, God specially appeased and calmed the believers when they were on the point of breaking off the negotiations and falling on the pagans.

318. Which consisted, on this occasion, in implicit obedience to the Prophet's dictation, however great the provocation might be.

319. *i. e.*, the true believers.

320. (in the world) *i. e.*, they deserved to stick to the dictates of piety.

321. (in the Hereafter *i. e.*, they shall surely get its recompense in the Hereafter).

322. Wherein he dreamt that he and his companions entered Makka peacefully for Haj. 'Followed by his people, he dreamed that he entered Mecca in security, and having made the circuit of the Ka'ba, and slain the victims, completed thus the ceremonies of the pilgrimage.' (Muir, *op. cit.*, p. 354) The believers were, naturally, led by this vision to anticipate an immediate unopposed visit to the Ka'ba.

323. The passage confirms the vision positively, consoles the believers and asks them not to be perturbed at all if the dream is not fulfilled immediately.

324. (the next year, O Muslims)!

325. Both of which rites are symbolic of Haj and 'Umra (Greater and Lesser Pilgrimage).

326. (the Omniscient).

327. (so in accordance with His perfect Wisdom He delayed the fulfilment of the vision by one year).

328. *i. e.*, the taking of Khaibar.

329. (unto the mankind).

330. (by powerful arguments and evidences). The obvious allusion is to the religion 'which still claims the adherence of no less than four hundred and thirty millions of people, representing nearly all the races and many different climes. Every eighth person in our world today is a follower of Muhammad, and the Moslem call to prayer rings out through most of the twenty-four hours of the day, encircling the large portion of the globe in its warm belt.' (Hitti, *op cit.*, p. 3). (The Muslims now number one thousand million).

331. (and make it the universal religion for all mankind)

332. (thereof). So be not dejected and downhearted at the rejection of thy mission by the pagans which is due to their malice, perversity, or 'Zeal of Paganism.'

فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ز سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ۚ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚ وَ
مَثَلُهُمْ فِي الْاِنْجِيْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ
لِيَغِيْظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۲۹﴾

29. (محمد رسول الله . . عظيما) Mohammad[333] is the messenger of Allah[334]. And those who are with him[335] are stern[336] against the infidels and merciful[337] among themselves[338]. Thou seest them[339] bowing down and falling prostrate, and seeking grace from Allah and His goodwill[340]. This mark is on their faces, a trace of prostration[341], such is their description in the Taurāt[342]. And their description in the Injīl[343]: like a seed that puts forth its shoot and strengthens it, and grows and rises straight upon its stalk delighting the sowers[344]. *Such are the early Muslims described* that He may enrage the infidels with them. To those among them who believe and work righteous *deeds,* Allah has promised forgiveness and a splendid wage.

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333. Subject for many centuries to vilification, vituperation and ridicule by so-called 'scholars' of the West, it is only now that light has begun slowly and gradually to dawn upon Europe and America. 'Shall we speak of this man with disrespect? His precepts are, at this day, the religious guide of one-third of the human race.' (Draper, *Conflict between Religion and Science,* p. 84). 'It is only in recent years that we have come to think differently of Muhammed and his religion of Islam. It is acknowledged now that he was an inspired man, and that his religion rescued many millions of men from a shameful idolatry, and gave them a noble idea of One God.' (Bk. IV. p. 2282) see also P. IV. n. 212; n. 107 above, P. XXX. nn. 425, 429, 580.

334. (and the Book of God shall ever testify to this truth; so why worry over the trifling fact that the pagans at Hudaibiya objected to append the words 'apostle of God' to his name). Surely no other prophet's personal habits...have been so faithfully recorded and followed by his followers or his decrees invested with such divine authority.' (Bhattacharya, *Foundations of Living Faith,* p. 45). 'The profession of faith, *shahadah,* the first pillar, is summed up in the Kuranic double formula *la ilāh illa-l-lāh : Muhammadun rasulul-lāh* (no god whatever but Allah: Muhammad is the messenger of Allah). These are the first words to strike the ear of the new-born Moslem babe: they are the last to be uttered at the grave. Between these two episodes no other words are more often repeated.' (Hitti, *op. cit.*. p. 130).

335. *i. e.,* his companions in general, and those who accompanied him in the Hudaibiya expedition in particular.

336. *i. e.*, unyielding ; unbending ; firm of heart.

337. *i. e.*, kind, mild and considerate.

338. *i. e.*, towards each other ; to their brethren in faith. Formidable to the enemies of God they were meekness itself to His friends.

339. (O readers) !

340. 'These men were the true moral heirs of the Prophet, the future apostles of Islam, the faithful trustees of all that Muhammad revealed unto the men of God...They had really changed for the better from every point of view, and later on as statesmen and generals, in the most difficult moments of the war of conquest they gave magnificent and undeniable proof that the ideas and the doctrines of Muhammad had been seed cast on fruitful soil, and had produced a body of men of the very highest worth. They were the depositories of the sacred test of the Qurān, which they alone knew by heart; they were the jealous guardians of the memory of every word and bidding of the Prophet, the trustees of the moral heritage of Muhammad.' (Caetani, quoted in Arnold's *Preaching of Islam*, pp. 41-42)

341, (and frequency of worship. The purport is; the saintliness of these devotees of God is evident from their faces).

342. Even in the modern corrupt version of the Book of Moses one of finds something tallying with this description. 'He came with ten thousands of saints.' (Dt. 33 : 2). The apostle of God did in fact enter Makka with ten thousand men. 'Muhammad now found himself at the head of between eight and ten thousand men' (Muir, *op. cit.*, p. 403). ['From his right hand went a fiery law for them.' (Dt. 33 : 2). 'Stern against the infidels' (The Holy Qurān). 'Yea : he loved the people'. (Dt. 33 : 2). 'Merciful among themselves.' (The Holy Qurān). 'All his saints are in thy hand : and they sat down at thy feet ; every one shall receive of thy words' (Dt. 33 : 3). 'Mark of them is on their faces from the effect of prostration.' (The Holy Qurān)].

343. 'The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field ; which indeed is the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.' (Mt. 13 : 31. 32) 'Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ? It is like a grain of mustard seed, which, when it is sown in the earth is less than all the seeds that be in the earth : But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it.' (Mk. 4 : 31, 32) *Cf.* also Lk. 13 : 18, 19.

344. The seed in the parable is, of course, the religion of Islam, the growth of which, both in strength and numbers, simply amazed the onlookers; and by 'sowers' are meant the holy Prophet and his companions.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ① يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ② اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰۗىِٕكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ۭ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ③

Sūrat-ul-Ḥujurāt

The Apartments. XLIX

(Madinian, 2 Sections and 18 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (یاایها الذین . . علیم) O you who believe[345] ! do not be forward[346] in the presence of Allah and His messenger, and fear Allah[347]. Verily Allah is Hearing[348], Knowing[349].

2. (یاایها الذین . . تشعرون) O you who believe[350] ! do not raise your voice above the voice of the prophet[351], nor shout loud to him in discourse[352], as you do to one another, lest your works may be rendered fruitless[353], while you perceive not[354].

3. (ان الذین . . عظیم) Verily those who lower their voices in the presence of the messenger of Allah[355] !——those are they whose hearts Allah has disposed towards piety; theirs will be forgiveness and splendid wage.

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345. (who love to be mannerly and decorous in the presence of the holy Prophet).
346. (in word or deed) *i. e.*, do not presume to give your advice in any matter before the Prophet asks you to do so.
347. (in every matter, great or small; in the whole conduct of your life).
348. (in reference to your words).
349. (in reference to your deeds).
350. (who love to shed off every trace of bad manners).
351. (while addressing one another in his presence).
352. (while addressing him direct).
353. (by your offending the Prophet of God).
354. (that you are doing anything wrong).
355. Which is mark of sound breeding and good manners.

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ
إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ
فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ
اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي
قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضْلًا مِّنَ اللَّهِ وَ
نِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن

4. (ان الذين . . . يعقلون) Verily these who call aloud to thee[356] from without the inner apartments[357], most of them are foolish[358].

5. (ولو . . . رحيم) And had they waited till thou comest out unto them, it had surely been better for them[359] ; and Allah is Forgiving, Merciful[360].

6. (يايها الذين . . ندمين) O you who believe ! if a mischief-maker came to you with a report[361], then[362] make a strict inquiry[363], lest you may hurt a people unwittingly and thereafter repent of what you have done.

7. (واعلموا . . . الراشدون) And know that verily among you[364] there is the messenger of Allah[365]. if he were to obey you[366], you would surely be in trouble[367], but Allah has endeared faith to you and has bedecked it in your hearts and has made infidelity and wickedness and disobedience[368] abhorrent to you. These ! they are the men of rectitude,

8. (فضلا . . . حكيم) through grace from Allah and His favour. And Allah is Knowing[369], Wise[370].

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356. (O Prophet !).

357. (in disregard of the respect due to thee).

358. (that they are by their unseemly behaviour showing positive disrespect to the holy Prophet).

359. Certain ill-mannered persons had at noon-time the rudeness to knock at the door of the Prophet's private apartments and to shout out: 'Muhammad, come forth to us.'

360. (to the repentant). So they can easily make amends.

361. *i. e.*, evil report about someone, a tale damaging somebody's reputation.

362. (instead of giving immediate credence to it).

363. (unto the truth thereof). تبين الامر is 'He sought, or sought leisurely

repeatedly, to obtain knowledge of the thing, until he knew it, he examined, scrutinized. or investigated. (LL)

364. (O Muslims of the Prophet's time !)

365. *i. e.*, you are fortunate indeed in having the living Prophet of God in your midst.

366. (instead of your obeying him).

367. *i. e.*, if the Prophet followed you in your wishes, instead of your following his advice implicitly, the result would be simply disastrous.

368. (so that by the grace of God you yourselves love to follow the Prophet's precepts implicity instead of thrusting your counsel upon him).

369. *i.* e., Aware of your needs and requirements.

370. *i. e.*, Enacter of wise ordinances.

بَغَتْ إِحْدٰىهُمَا عَلَى الْأُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ إِلٰٓى أَمْرِ اللّٰهِ ۚ فَإِنْ فَآءَتْ
فَأَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوْا ۖ إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿۹﴾ إِنَّمَا الْمُؤْمِنُوْنَ إِخْوَةٌ
فَأَصْلِحُوْا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۰﴾ يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ
مِّنْ قَوْمٍ عَسٰٓى أَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى أَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ
وَلَا تَلْمِزُوْٓا أَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْأَلْقَابِ ۚ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْإِيْمَانِ ۚ وَمَنْ
لَّمْ يَتُبْ فَأُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۱۱﴾ يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۚ إِنَّ

9. (وان . . . المقسطين) And if two parties of the faithful fall to mutual fighting[371], then affect reconciliation between them[372]. But if one of them rebels against the other[373], then fight *the party* which rebels till it reverts to the commandment of Allah[374]. Then if it reverts[375], affect reconciliation between them justly[376] and be equitable,[377], Allah loves the equitable.

10. (انما . . . ترحمون) The faithful[378] are but brethren[379]; so affect reconciliation between your brethren[380] and fear Allah[381] that haply mercy may be shown to you[382].

SECTION 2

11. (یایها الذین . . . الظلمون) O you who believe! let not *one* group scoff at *another* group; perchance they[383] may be better[384] than they are, nor let *some* women scoff *at other women*, perchance the latter may be better than they are. And do not traduce one another, nor revile one another by *odious* appellations[385]; ill is the name of sin after belief[386]. And whosoever will not repent[387], then those are the wicked.

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371. Which, in ordinary circumstances, is itself a heinous crime. Observe a saying of the holy Prophet: 'If two Muslims meet with their swords, then the slayer and the slayed (both of them) will go into the Fire.' (Bu. 2 : 22).

372. The address is to the collective community of the Muslims.

373. (and your efforts at composing their differences have failed).

374. (and desists from fighting).

375. (to cessation of fighting).

376. *i. e.*, have their differences composed permanently and on the basis of Divine ordinances.

377. *i. e.*, do not allow your self-interest to come in.

378. i. *e.*, all those who have the faith of Islam in common.

379. (however different they may be from one another in other respects). This is neither nationalization nor Arabicization but humanization in the true sense

of the word. It means thåt community of faith as a bond of union is superior to, and more fundamental than, any other bond at all, merging all colours, ranks and races in consciousness of a common brotherhood. 'This was the first attempt in the history of Arābia at a social organisation with religion, rather than blood, as its basis... Thus by one stroke the most vital bond of Arab relationship, that of tribal kinship, was replaced by a new bond, that of faith ; a sort of Pan-Islamica was instituted for Arabia.' (Hitti, *op. cit.*, p. p. 120-121). 'It must be admitted that Moḥammedans have, from whatever causes, acted up to their creed in this respect more fully than have Christians' (Bosworth Smith, *op. cit.*, p. 246). "A Musalman is first and a Turk, an Afghan, or an Arab afterwards", is no mere formula or figure of speech with that vast assemblage of peoples and of tongues to whom the Prophet of Arabia, by teaching them to worship the one true God, has given a bond of union stronger than any tie of blood or nation.' (P. 306) 'A religious theory that is very strikingly realised in Muhammadan society and seldom fails to express itself in acts of kindness towards the new convert. Whatever be his race, colour or antecedents he is received into the brotherhood of believers and takes his place as an equal among equals.' (Arnold, *Preaching of Islam*, p. 416)

380. The Prophet has said : 'None of you hath faith until he desireth for his brother what he desireth for himself (Bukhari, 2 : 6). 'To abuse a Muslim is an evil deed, and to fight him, an act of unbelief.' (2 : 36)

381. *i. e.*, be observant of the Divine injunctions in effecting this reconciliation.

382. 'The equality in Islam of all believers and the common brotherhood of all Muslims, which suffered no distinctions between Arab and non-Arab, between free and slave, to exist among the faithful, was an idea that ran directly counter to the proud clan-feeling of the Arab, who grounded his claims to personal consideration on the fame of his ancestors, and in the strength of the same carried on the endless blood-feuds in which his soul delighted.' (Arnold, *Preaching of Islam*, pp. 42-43) 'In India . . . . Mohammedans make converts by hundreds from among the Hindus, while Christians with difficulty make ten, and this partly at least because they receive their converts on terms of entire social equality, while Europeans, in spite of all the efforts of missionaries to the contrary, seem either unwilling or unable to treat their converts as other than inferiors' (Bosworth Smith, *op. cit.*, p. 247). In the words of Rev. Canon Issac Taylor uttered at a meeting of the Church congress (England), 'Islam preaches a practical brotherhood——the social equality of all Muslims . . . . The convert is admitted at once to an exclusive social caste : he becomes a member of a vast confraternity of 105,000,000. A Christian convert is not regarded as a social equal, but the Muslims brotherhood is a reality.

383. *i.* e., the latter.

384. (in the sight of God).

385. (all these acts are as many deviations from the Muslim's prescribed life-chart, and are therefore to be counted as sins).

386. *i. e.*, it ill becomes a Muslim even to be associated with such sins.

387. (and desist from these sins).

بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ
اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿۱۲﴾ يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ
مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ
اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۳﴾ قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْۤا اَسْلَمْنَا وَلَمَّا
يَدْخُلِ الْاِيْمَانُ فِیْ قُلُوْبِكُمْ ؕ وَاِنْ تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۴﴾ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا

12. (یایها الذین . . . رحیم) O you who believe! avoid much suspicion; indeed some suspicion[388] is a sin. And spy not[389], nor backbite one another[390]. Would any of you relish to eat the flesh of his dead brother[391]? You detest that[392]. And fear Allah[393]; verily Allah is Relenting, Merciful[394].

13. (یایها الناس . . . خبیر) Mankind[395]! verily We! We have created you[396] of a male[397] and a female[398], and We have made you nations and tribes[399] that you might know[400] one another[401]. Verily the noblest of you with Allah[402] is the most pious of you[403]. Verily Allah is Knowing, Wise[404].

14. (قالت . . . رحیم) The desert Arabs[405] say: we have believed[406]. Say thou[407]: you have not believed[408], *rather* say: we have submitted *to Islam*[409]; while faith has not yet entered into your hearts[410]. And if you obey Allah and His messenger[411], He shall not diminish aught[412] of your works; verily Allah is Forgiving, Merciful.

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388. (involving as it does cruel injustice to innocent men and women).

389. (into other man's failings or their private circumstances to find fault with).

390. (even if the imputations made be true). The essence of غيبة is to speak of a person what would grieve him. When it is false, it is termed بہتان. It is this great social vice, the habit of slandering an absent person that has caused untold misery in the world and has poisoned the atmosphere of almost every household.

391. Backbiting is here compared to feasting upon the corpse of a dead brother.

392. Likewise is backbiting loathsome.

393. (and desist from all these sins).

394. (to the repentant)

395. (consisting of various races and nations and peoples of different cultures).

396. *i.* e., all of you; entire mankind. Which means, in plain speech, that all races of men, Europeans, Asiatics and Africans, white, brown and black are equally His creations. He has made them to vary in colour, language and mode of life, and has placed them in different lands, but he takes thought for all alike.

397. (and not begotten by different ancestors). Thus the Holy Book of Islam directly preaches specific unity of mankind, and favours what in the language of Anthropology is called 'monogenism'——man being one genus with one species—— as opposed to the rival theory of 'polygenism' which affirms different groups as originating independently in different geographical areas as separate units. 'Although the existing races of man differ in many respects, ... yet if their whole structure be taken into consideration they are found to resemble each other closely in a multitude of points . . . . Now when naturalists observe a close agreement in numerous small details of habits, tastes, and dispositions between two or more domestic races or between nearly-allied natural forms, they use this fact as an argument that they are descended from a common progenitor who has thus endowed; and consequently that all should be classed under the same species. The same argument may be applied with much force to the races of man.' (Darwin, *Descent of Man*, pp. 276-278)

398. Referring to the Christian habit of attributing the inferior status of woman to the religion of Islam or to the holy Prophet says a modern Christian writer:—'Moḥammed is supposed to have inspired her docile acquiescence to faith, to have denied her self expression in competition with men, and to have closed to her all doors which made spiritual and mental development possible. But this idea is contrary to fact . . . . On the advent of Moḥammad the position of woman was not enviable. He found her to be little more than a chattel——a condition which was due in large part to the teaching of the Hebrew rabbis. The Hebrew religion, which was practised throughout the area into which Moḥammed carried his teaching, had placed a decided stamp of inferiority upon her. She was inherited like any piece of furniture, and the heir could do with her as he pleased. She had no protection, no recourse to law, no right of inheritance. That to the Prophet was a state of affairs no longer to be tolerated. He believed woman to be the "equal sister of man" and determined to strengthen the Moslem State by forcing a recognition of her equality... He limited polygamy and abolished infanticide. He instituted the marriage contract, inheritance right, and the privilege of divorce for woman, while he discouraged divorce at the behest of one or the other where differences could reasonably be dissolved. He established the principle of dowry and provided for the inviolable maintenance of part of it for the woman's protection. He safeguarded her further by decreeing religious favour to those who would assist in the support of widows and orphans. He recognized woman's earlier as well as contemporary contribution to civilization, and urged her highest development spiritually and morally as an asset to the State. This was indeed a signal advance in the thinking of that period,

and a transformation in social custom which would be remarkable in any age.' (Miss Flory in the *Moslem World*, New York, January 1940, pp. 16-17).

399. This strikes at the root of the caste system which maintains that mankind are not born equal, but in different stages of spiritual development. 'The orthodox Hindu holds that his gods have ordained a social state at whose top everlasting sits the Brahmin, endowed with all privilege; below the Brahmin descend by steps some three to four thousand inferior castes and sub-castes, each inescapably fettered as to every concern in life, within its own compartment; whilst beneath them all wallow helpless and hopeless millions of outcasts——humanly born so low that they possess no rights of any sort and their very shadow defiles whatever it falls upon.' In the words of a modern non-Muslim philosopher, 'the colour of the skin is of no consequence; the quality of the heart is of every consequence. The racial or national label matters nothing; the character matters everything.' See P. IV. n. 477; IX. n. 346.

The verse equally well demolishes the myth of a Master Race, and completely supports the scientific finding that racial discrimination has no foundation in biological fact.

400. (and not despise or dominate).

401. So the doctrine of a biologically chosen people, as a race apart, designed by Nature to rule the world is not only positively mischievous but also mythical. And this puts an end to the vast pseudo-science of "racial biology" seeking to justify political ambitions, economic ends and class prejudices.

402. *i. e.*, the most honourable among you in the sight of God.

403. (in the conduct of his daily affair, and not the high-born of you), **Here** indeed is a re-classification of humanity——promulgation of a new order of nobility—the division of mankind not between the princes and the peasants, nor between the touchables and the untouchables, but between the more moral and the less moral. 'It is this absence of class prejudices which constitutes the real strength of Islam in India and enables it to win so many converts from Hinduism.' (Arnold, *Preaching of Islam*, p. 291). 'The equality of all men before God was a principle which Moḥammad everywhere maintained, and which, taking, as it did, all caste feeling from slavery, took away also its chief sting.' (Bosworth Smith, *op. cit.*, p. 246). 'No considerations of birth. or race, or colour, or money, have prevented a man rising to the post for which it had been recognised that he was best fitted. Zaid, the Prophet's freedman led his armies in war . . . . A dynasty of Circassian slaves ruled Egypt for a century before its conquest by the Ottoman Turks, and it is said that Christians from the Caucasus were glad to be carried off as slaves to Egypt because each one felt that he might rise to be sultan.' (p. 250).

404. *i. e.*, well acquainted with the degree of piety everyone possesses.

405. The reference is to certain Arabs of the tribe of Asad, who in a year of scarcity came to Madina to obtain a part of the alms, and without being sincere

beliefs surrendered themselves to the Islamic State.

406. (and like other Muslims are entitled to get relief).

407. (O Prophet!).

408. Belief or faith is not synonymous with lip-profession. It is something deep, inward, a living assurance of the heart.

409. (to the outward dominance of Islam).

410. Mere conformity with, and obediance to, certain formal rules is not faith, or *imān*, It is only when sincerity (*tasdīq*) is joined to it, that a man becomes a true believer.

411. (sincerely and with all your heart).

412. (of the reward).

بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللّٰهِ ۚ أُولٰئِكَ هُمُ الصّٰدِقُونَ ﴿١٥﴾ قُلْ أَتُعَلِّمُونَ اللّٰهَ بِدِينِكُمْ ۚ
وَاللّٰهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ
أَنْ أَسْلَمُوا ۖ قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ۖ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدٰكُمْ لِلْإِيمَانِ
إِن كُنتُمْ صٰدِقِينَ ﴿١٧﴾ إِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَاللّٰهُ بَصِيرٌ بِمَا
تَعْمَلُونَ ﴿١٨﴾

15. (انما . . . الصدقون) The faithful are those only who have faith in Allah and His messenger, *and* have not doubted thereafter, and have striven hard with their riches and their lives in the cause of Allah. Those: they are the truthful[413].

16. (قل . . . عليم) Say thou[414]: what! will you instruct Allah about your religion[415]? Whereas Allah knows whatsoever is in the heavens and whatsoever is in the earth, and Allah is Aware of everything[416].

17. (يمنون . . . صدقين) They[417], regard it as a favour to thee that they have embraced Islam[418]. Say thou: deem not your surrender[418-A] a favour to me; nay! Allah has conferred a favour upon you as He has guided you to the faith[419], if you are sincere[420].

18. (ان الله . . . تعملون) Allah knows the Hidden in the heavens and the earth, and Allah is the Beholder of what you do[421].

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413. *i, e.* the sincere believers.

414. (to these wandering Arabs of lukewarm faith, O Prophet!).

415. (as if He depended for His knowledge on your verbal assertions).

416. (including the secrets of your heart and your innermost motives).

417. (in their ignorance)

418. (without offering opposition, O Prophet!). See n. 405 above.

418-A. 'Islam' here is not in its technical sense, meaning the faith of Islam, but only in a literal sense, signifying surrender or submission.

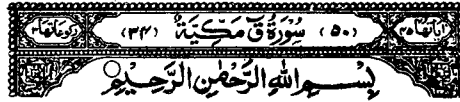
419. (and has made you the possessors of so proud a privilege).

420. (in your profession of faith). The purport is: if you are real converts to Islam, as you imply, then remember that it is Allah who has conferred this great boon and benefit upon you.

421. (and shall require you accordingly).

ق ٥٠ حٰمٓ ٢٦

اٰيَاتُهَا ٤٥ (٥٠) سُوْرَةُ قٓ مَكِّيَّةٌ (٣٤) رُكُوْعَاتُهَا ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قٓ ۚ وَالْقُرْاٰنِ الْمَجِيْدِ ﴿١﴾ بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ﴿٢﴾ ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌ بَعِيْدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ﴿٤﴾ بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ﴿٥﴾ اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ﴿٦﴾ وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا

Sūrah Qāf

The Qaf. L

(Makkan, 3 Sections and 45 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ق . . . المجيد) Qāf. By the glorious Qurān, *We have sent thee as a warner.*

2. (بل . . . عجيب) Aye! they[422] marvel that a warner has come to them from among themselves[423], and so the infidels[424] say: this[425] is a thing wonderful[426];

3. (ءاذا . . . بعيد) *shall we be brought back* when we are dead and have become dust? That is a return remote[427]!

4. (قد . . . حفيظ) Surely We know[428] what the earth consumes of them[429], and with Us is[430] a Book preserved[431].

5. (بل . . . مريج) Aye! they denied the truth[432] when it came to them; so they are confused in the matter[433].

6. (افلم . . . فروج) Have they not looked up to the sky above them; how We have constructed it[434], and adorned it[435] and that there is no rift therein[436].

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422. *i. e.*, the Makkan pagans.
423. *i. e.*, a mere man; a mortal like themselves.
424. Who denied Resurrection as well as Revelation.
425. (conception of Resurrection and Revelation).
426. *i. e.*, unheard of and therefore unbelievable.
427. *i. e.*, far removed from the range of possibility. The Resurrection of the body was derided by his fellow-citizens as an idle imagination. When Moḥammed sought to illustrate the raising of the dead by the analogies of Nature, and the power of God in creation, he was scouted as a sorcerer or magician, who would pretend

that a living body could be reproduced from dust and dead men's bones.' (Muir, *op. cit*,, p. 78).

428. (in Our all-pervading knowledge).

429. *i. e.*, how much of the body moulders away in the grave.

430. (from all eternity).

431. (containing a full account of everything). The reference is to the Preserved Tablet.

432. (announcing the fact of Resurrection).

433. At times doubting and at times denying altogether.

434. So lofty and so grand !

435. (with stars). So beautiful !

436. So strong !

رَوَاسِيَ وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ⑦ تَبْصِرَةً وَّذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيْبٍ ⑧ وَنَزَّلْنَا
مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّحَبَّ الْحَصِيْدِ ⑨ وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ ⑩
رِّزْقًا لِّلْعِبَادِ ۙ وَاَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ؕ كَذٰلِكَ الْخُرُوْجُ ⑪ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّاَصْحٰبُ الرَّسِّ
وَثَمُوْدُ ⑫ وَعَادٌ وَّفِرْعَوْنُ وَاِخْوَانُ لُوْطٍ ⑬ وَّاَصْحٰبُ الْاَيْكَةِ وَقَوْمُ تُبَّعٍ ؕ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ⑭
اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ؕ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ⑮ وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ
بِهٖ نَفْسُهٗ ۚۖ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ⑯ اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ

7. (والارض . . . بهيج) And the earth! We have spread it forth, and have cast upon it firm mountains, and have caused to grow in it every manner of beautiful *plant*——

8. (تبصرة . . . منيب) an insight and admonition[437] for every penitent bondman.

9. (و نزلنا . . . الحصيد) And We have sent down water[438] from the heaven and blessed with it We have caused the gardens to grow, and the grain reaped,

10. (والنخل . . نضيد) and tall date-palms *laden* with ranged clusters[439],

11. (رزقا . . . الخروج) *as* a provision for *Our* bondmen; and with it We made the dead land alive. Such will be the coming forth[440].

12. (كذبت . . . ثمود) Denied before them[441] the people of Nūh[442] and the dwellers of Rass[443] and the Thamūd.

13. (وعاد . . . لوط) and the 'Aād, and Fir'awn and the brethren of Lūt,

14. (و اصحب . . . وعيد) and the dwellers of the wood[444], and the people of Tubba[445]. Each one belied the messengers, and so My judgement was fulfilled.

15. (افعيينا . . . جديد) Are We then wearied with the first creation[446] ? Aye! they are[447] in doubt regarding a new creation[448].

SECTION 2

16. (ولقد . . . الوريد) Assuredly we have created man, and We know[449] what his soul whispers within him[450], We are nearer to him than *his* jugular vein[451].

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437. *i. e.*, serving as an argument and evidence of Our might and uniqueness.

438. *i. e.*, rain charged with blessing, full of benefit. 'Life of every kind is dependent upon water, and terrestrial life upon rain-water.' (HHW. I., 44).

439. 'The date-tree produces three or four large clusters, which rise from the summit of the tree, and hang round. They are formed of small branches, long and flexible, from which hang the dates.' (Savary, quoted by Sale).

440. (of the dead from their graves).
441. *i. e.*, before the present-day pagans.
442. (their prophets).
443. See P. XIX. n. 31.
444. See P. XIV. n. 91.
445. See P. XXV. n. 388.
446. (and unable now to bring about Resurrection).
447. (out of sheer perversity).
448. *i. e.*, about raising of the dead.
449. (even better than man knows himself).
450. (of evil suggestions). He is by virtue of His creatorship aware of man's inherent weaknesses.

451. *i. e.*, are even more minutely conscious of his innermost feelings than is his own self. That is the exact relationship, in Islam, between God and man. Of course there is no identity between the two; we remain ourselves, and He the great Other. Yet His communion with us is of even more intimate nature than is that of ourselves with us. The verse also does away entirely with the idea of God being remote and unapproachable, and stresses His all-pervading character and His intimacy with His creatures.

حٰمٓ ٢٦ — ق ٥٠

قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ
مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ
وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ
قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ﴿٢٥﴾
الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَٰكِنْ
كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ الْقَوْلُ

17. (اذ . . . قعيد) Behold! when the two receivers[452] receive[453]—*one* on the right hand and *the other* on the left, a sitter.

18. (ما . . . عتيد) Not a word he utters but there is a watcher ready[454].

19. (وجاءت . . . تحيد) And the stupor of death will come in truth[455]; this is what thou hast been avoiding[456].

20. (ونفخ . . . الوعيد) And the Trumpet will be blown[457]; this is the Day[458] of Threat.

21. (وجاءت . . . شهيد) And there shall come every soul[459], with whom will be a driver[460] and a witness[461].

22. (لقد . . . حديد) Assuredly thou hast been heedless thereof[462]; now We have lifted off from thee[463] thy veil, so thy sight[464] To-day is piercing[465].

23. (وقال . . . عتيد) And his companion [466] will say : this is what with me is ready[467].

24. (القيا . . . عنيد) Cast you twain[468] into Hell every *person*, rebellious, contumacious,

25. (مناع . . . مريب) hinderer of good, trespasser, doubter ;

26. (الذى . . . الشديد) who set up with Allah another god, so cast him you twain in the severe torment.

27. (قال . . . بعيد) His Companion[469] will say[470] : "Lord! I did not cause him to transgress[471], he was *himself* in error far-off[472].

28. (قال . . . بالوعيد) Allah will say[473] : do not wrangle in My presence[474], and I had already proferred you the warning[475].

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452. *i. e.*, the two recording angels attending man every moment of his life.

453. *i. e.*, take an account of man's behaviour.

454. (to note it). Every little word uttered by human mouth is noted by the recording angels. The angelic record must be full and complete.

455. Or "of necessity." حق, in addition to its other meanings, also means

"A necessary, or requisite, thing. A thing, or an event, that is decreed, or destined." (LL). The stupor of death referred to means the loss of cosciousness immediately before the onset of death. Consciousness, according to the latest biological opinion, is the first function which the dying man loses.

456. (with fear, O man!).

457. (on the Judgement Day).

458. (the fulfilment of).

459. (before the Divine tribunal).

460. *i. e.*, an angel, prepared, acting as a sergeant, to bring every person before the tribunal.

461. *i.* e., an angel, prepared as a witness, to testify either for or against him.

462. (ignoring this Day; rejecting it, O infidel !).

463. (and thou art face to face with reality).

464. *i. e.*, mental perception.

465. (and sharp, so that thou perceivest therewith what thou didst not know or what thou deemest improbable, in thy life on earth).

466. *i. e.*, the recording angel.

467. (of thy full and complete record).

468. (O recording angels !).

469. *i. e.*, the devil chained to an infidel in life.

470. (protesting his own innocence).

471. (by force) *i. e.*, I did dot have power over him.

472. The devil possesses no power of compulsion at all. At most it *suggests* evil ways, but man adopts his suggestions owing to his own corrupt inclinations.

473. (to the sinners and the devil).

474. (as it is futile).

475. (that everybody who disobeys Me, whether of his own accord or as seduced by others shall meet with grievous punishment).

لدى وما انا بظلام للعبيد ﴿٢٩﴾ يوم نقول لجهنم هل امتلأت وتقول هل من مزيد ﴿٣٠﴾ وأزلفت
الجنة للمتقين غير بعيد ﴿٣١﴾ هذا ما توعدون لكل أواب حفيظ ﴿٣٢﴾ من خشي الرحمن بالغيب
وجاء بقلب منيب ﴿٣٣﴾ ادخلوها بسلام ذلك يوم الخلود ﴿٣٤﴾ لهم ما يشاءون فيها ولدينا مزيد ﴿٣٥﴾
وكم أهلكنا قبلهم من قرن هم أشد منهم بطشا فنقبوا في البلاد هل من محيص ﴿٣٦﴾ إن
في ذلك لذكرى لمن كان له قلب أو ألقى السمع وهو شهيد ﴿٣٧﴾ ولقد خلقنا السموت و
الأرض وما بينهما في ستة أيام وما مسنا من لغوب ﴿٣٨﴾ فاصبر على ما يقولون وسبح بحمد

29. (ما . . . للعبيد) The word[476] shall not be changed in My presence[477], nor am I an oppressor at all to *My* bondmen[478].

SECTION 3

30. (يوم . . . مزيد) *Mention thou* the Day when We shall say to Hell: art thou filled[479]? and it will say: is there *yet* any addition[480]?

31. (وأزلفت . . . بعيد) And to the godly the Garden will be brought nigh, not far-off[481]?

32. (هذا . . . حفيظ) This is what you were promised[482]: for every oft-returning heedful one,

33. (من . . . منيب) who fears the Compassionate, in the Unseen and comes to *Him* with a penitent heart;

34. (ادخلوها . . . الخلود) Enter it in peace. This is the Day of Abidence.

35. (لهم . . . مزيد) Theirs therein will be whatever they wish[483] and with Us will be *yet* more[484].

36. (وكم . . . محيص) And how many a generation[485] We destroyed before them[486] who were mightier in power than they, and they traversed the cities[487]! And no place of refuge *could they find*.

37. (ان . . . شهيد) Verily herein[488] is an admonition to him who has a heart[489], or[490] gives ear while he is heedful[491].

38. (ولقد . . . لغوب) And assuredly We created the heavens and the earth and what is in-between in six days[492], and naught touched Us of weariness[493].

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476. (of sentence) *i. e.*, My Judgement.

477. (when the time for repentance is past).

478. *i. e.*, all My creatures. This punishment will be only an inevitable outcome of sin. See also P. XXIV. n. 401.

479. *i. e.*, sated to the full?

480. *i. e.*, if there are yet any more condemned to this place; I am capacious enough to receive them.

481. (from them).

482. (by Our messengers in the world).

483. (of pleasure and happiness).

484. (of Bliss and Beatitude). 'The joys of the Mahometan paradise will not be confined to the indulgence of luxury and appetite : and the Prophet has expressly declared that all meaner happiness will be forgotten and despised by the saints and martyrs, who shall be admitted to the beatitude of the divine vision.' (GRE. V. p. 351)

485. (of rejecters).

486. *i. e.*, before the present-day pagans.

487. (in quest of wealth). As commercial people they journeyed through the land frequently.

488. *i. e.*, in such historical precedents.

489. (to understand).

490. (at any rate).

491. *i. e.*, hearkens with an attentive mind.

492. See P. VIII. n. 484.

493. As blasphemously believed by the Jews and Christians. See n. 95 above.

رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ﴿٣٩﴾ وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ ﴿٤٠﴾ وَاسْتَمِعْ
يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيْبٍ ﴿٤١﴾ يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ ۭ ذٰلِكَ يَوْمُ الْخُرُوْجِ ﴿٤٢﴾ اِنَّا نَحْنُ
نُحْيٖ وَنُمِيْتُ وَاِلَيْنَا الْمَصِيْرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْاَرْضُ عَنْهُمْ سِرَاعًا ۭ ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيْرٌ ﴿٤٤﴾
نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ وَمَآ اَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۣ فَذَكِّرْ بِالْقُرْاٰنِ مَنْ يَّخَافُ وَعِيْدِ ﴿٤٥﴾

39. (فاصبر . . . الغروب) So bear thou patiently with what they say[494], and hallow the praise o thy Lord[495] before the rising of the sun[496] and before *its* setting[497].

40. (ومن . . . السجود) And hallow Him in the night-time[498], and *also* after the *prescribed* prostration[499].

41. (واستمع . . . قريب) And hearken thou[500] : the Day when the caller[501] will call[502] from a place *quite* near[503]——

42. (يوم ... الخروج) the Day, when they will surely hear the Shout[504]—— that is the Day of coming forth[505].

43. (انا . . . المصير) Verily We! it is We Who give life and cause death[506], and to Us[507] is the journeying[508].

(يوم . . . يسير) That *shall be the* Day when the earth shall be cleft from off them[509], as they hasten forth[510]. That shall be a gathering unto Us easy.

45. (نحن . . . وعيد) We are the best Knower of what they[511] say; and thou art not a tyrant over them[512]. So admonish thou by the Qurān him who fears My warning[513].

---

494. (in rejecting thee and the doctrine of Resurrection, O Prophet !). 'His message and his warnings received from them nothing but scoffing and contempt.... They adopted all possible means, threats and promises, insults and offers of worldy honour and aggrandisement, to induce Muhammad to abandon the post he had taken up.' (Arnold, *Preaching of Islam*, p. 13-14)

495. (at all times in general, and particularly——)

496. Which is the time of *Fajr* prayers.

497. Which time includes both *Zuhr* and *'Asr* prayers.

498. (also). This includes the *Maghrib* and *'Isha* prayers.

499. The reference is to the supererogatory prayers after the prescribed ones, and to the exercise of contemplation and remembrance of God.

500. (O reader !)

501. *i. e.*, the archangel Israfil.

502. (men to judgement, by means of his trumpet).

503. *i. e.*, from a place whence every creature will equally hear the call.

504. (of the trumpet).

505. (from the grave).

506. *i. e.*, We are the sole Creator and the sole Destroyer without any partner whatsoever.

507. (alone). And not to any co-God, Son-God.

508. (of all creatures).

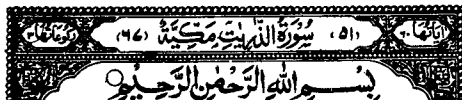
509. *i. e.*, the dead bodies.

510. (to the judgement-seat).

511. *i. e.*, the rejecters.

512. (forcing them to the faith, O Prophet !).

513. They alone receive admonition from the Qurān who have the *will* to receive it.

اٰيَاتُهَا ۶۰ (۵۱) سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ (۶۷) رُكُوْعَاتُهَا ۳

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالذّٰرِيٰتِ ذَرْوًا ۝۱ فَالْحٰمِلٰتِ وِقْرًا ۝۲ فَالْجٰرِيٰتِ يُسْرًا ۝۳ فَالْمُقَسِّمٰتِ اَمْرًا ۝۴ اِنَّمَا تُوْعَدُوْنَ
لَصَادِقٌ ۝۵ وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ۝۶ وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۝۷ اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ۝۸ يُّؤْفَكُ عَنْهُ
مَنْ اُفِكَ ۝۹ قُتِلَ الْخَرّٰصُوْنَ ۝۱۰ الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ۝۱۱ يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ۝۱۲
يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ۝۱۳ ذُوْقُوْا فِتْنَتَكُمْ ۭ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۝۱۴ اِنَّ الْمُتَّقِيْنَ فِيْ

Sūrat-uz-Zāriāt

The Dispersing Winds. LI

(Makkan, 3 Sections and 60 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (و الذريٰت ذروا) By the dispersing *winds* that disperse[514],
2. (فالحمٰلت وقرا) and the *clouds* bearing a load[515],
3. (فالجريٰت يسرا) and the *ships* that glide with ease[516],
4. (فالمقسمٰت امرا) and the *envoys* who distribute the affair[517],
5. (انما . . لصادق) what you[518] are threatened[519] with is surely true.
6. (وان الدين لواقع) And the Requital is sure to happen.
7. (والسماء . . . الحبك) By the sky full of paths[520],
8. (انكم . . . مختلف) verily you are in divided opinion[521].
9. (يؤفك . : . افك) Turned aside therefrom[522], is he who is turned[523].
10. (قتل الخرصون) Perish the conjecturers[524],
11. (الذين . . . ساهون) who are in heedlessness[525], neglectful.
12. (يسئلون . . . الدين) They ask[526] : when is the Day of Requital coming ?
13. (يوم . . . يفتنون) *It will be* the Day whereon they will be burned in the Fire[527].
14. (ذوقوا . . . تستعجلون) Taste your burning. This is what you[528] sought to be hastened.

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514. (to dust, etc.).
515. (of rain).
516. (in the sea).

517. (of God among His creature, By His command).

518. (O mankind !).

519. *i. e.*, the Resurrection.

520. 'Paths' signifies either the tracks of angels, or the orbs of stars.

521. (concerning the doctrine of Resurrection).

522. *i. e.*, from belief in Resurrection.

523. (from the truth and faith altogether).

524. *i. e.*, those who, in denying the truth of religion. only conjecture, and do not exercise their reason and understanding in the proper way.

525. غمرة literally, "Water that rises above the stature of a man," signifies in the context 'overwhelming heedlessness.

526. (in ridicule).

527. فتنة literally is, 'He burned it in the fire', and it is here in its primary signification that the verb is used.

528. (in the height of your mockery).

حٰمٓ ۲٦ — الذّٰرِيٰت ۵۱

جَنّٰتٍ وَّعُيُوْنٍ ﴿۱۵﴾ اٰخِذِيْنَ مَاۤ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ ﴿۱۶﴾ كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ
مَا يَهْجَعُوْنَ ﴿۱۷﴾ وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ﴿۱۸﴾ وَفِيْۤ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ﴿۱۹﴾ وَفِي الْاَرْضِ اٰيٰتٌ
لِّلْمُوْقِنِيْنَ ﴿۲۰﴾ وَفِيْۤ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ ﴿۲۱﴾ وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ﴿۲۲﴾ فَوَرَبِّ السَّمَآءِ
وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَاۤ اَنَّكُمْ تَنْطِقُوْنَ ﴿۲۳﴾ هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ﴿۲۴﴾ اِذْ دَخَلُوْا
عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿۲۵﴾ فَرَاغَ اِلٰۤى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ﴿۲۶﴾ فَقَرَّبَهٗۤ اِلَيْهِمْ
قَالَ اَلَا تَاْكُلُوْنَ ﴿۲۷﴾ فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَبَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿۲۸﴾ فَاَقْبَلَتِ امْرَاَتُهٗ فِيْ
صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ ﴿۲۹﴾ قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿۳۰﴾

15. (ان . . . عيون) Verily the *God*-fearing will be in the Gardens and water-springs,

16. (آخذين . . . محسنين) taking whatsoever their Lord will vouchsafe to them. Verily they have been well-doers before that[529].

17. (كانوا . . . يهجعون) Little of the night they were wont to slumber[530].

18. (وبالاسحار . . . يستغفرون) And in the dawns they used to pray for forgiveness[531].

19. (و فی . . . المحروم) And in their substance there was the right[532] of the beggar and non-beggar.

20. (وفی الارض . . . للموقنين) And on the earth there are signs[533] for those who would be convinced,

21. (وفی . . . تبصرون) and *also* in your *own* selves[534]. Behold you not ?

22. (وفی السماء . . . توعدون) And in the heaven[535] is your provision and what you are promised[536].

23. (فورب . . . تنطقون) By the Lord of the heaven and the earth it[537] is certain, even *as it is a fact* that you are speaking[538].

SECTION 2

24. (هل . . . المكرمين) Has there come to thee[539] the story of Ibrāhīm's honoured guests[540] ?

25. (اذ دخلوا . . . منكرون) when they went in to him and said : peace ! He said : peace ! *they were a* people unknown[541].

26. (فراغ . . . سمين) Then he turned away into his household and brought a calf fatted[542].

27. (فقربه . . . تاكلون) And he set it before them and said[543] : why do you not eat ?

28. (فاوجس . . . عليم) Then he conceived a fear of them[544]. They said : have no fear. And they gave him the glad tidings of a knowing son[545].

29. (فاقبلت . . . عقيم) Then his wife drew near vociferating, and smote her face, and said[546], an old barren woman !

30. (قالوا . . . العليم) They[547] said; even so says thy Lord.[548] Verily He! He is the Wise, the Knower !

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529. *i. e.*, in the life of the world).

530. Spending the greater part of night in prayer and religious meditation.

531. *i. e.*, they began their morning with sincere devotions.

532. *i. e.*, they gave away their wealth as a matter of *duty*——a matter of *right* on the part of the needy.

533. *i. e.*, evidences and tokens of Resurrection (Th) as also of Our omnipotence.

534. See P. XXV. n. 19.

535. *i. e.*, on High, with God ; in Preserved Tablet ; not in this world.

536. (or the Hereafter).

537. *i. e.*, the fact of Resurrection.

538. (to one another).

539. (O Prophet !).

540. See. P. XII. n. 205.

541. This he said within himself.

542. (and roasted). (See P. XII. n. 208).

543. (when he found that they touched it not).

544. Apprehending that they might have some ill design against him. See P. XII. n. 210.

545. *i. e.*, the prophet Issac.

546. *i. e.* exclaimed in wonder.

547. *i. e.*, the angels.

548. *i. e.*, the All-powerful God.

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ۝ قَالُوْا إِنَّا

أُرْسِلْنَآ إِلٰى قَوْمٍ مُّجْرِمِيْنَ ۝ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍ ۝ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ ۝
فَأَخْرَجْنَا مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَ ۝ فَمَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِيْنَ ۝ وَتَرَكْنَا
فِيْهَآ اٰيَةً لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْأَلِيْمَ ۝ وَفِيْ مُوْسٰٓى إِذْ أَرْسَلْنٰهُ إِلٰى فِرْعَوْنَ بِسُلْطٰنٍ
مُّبِيْنٍ ۝ فَتَوَلّٰى بِرُكْنِهٖ وَقَالَ سٰحِرٌ أَوْ مَجْنُوْنٌ ۝ فَأَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ وَهُوَ مُلِيْمٌ ۝
وَفِيْ عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ ۝ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيْمِ ۝

PART XXVII

31. (قال . . المرسلون) And he said: what is your errand[1], O envoys?

32. (قالوا . . . مجرمين) They said: we are sent to a guilty people[2],

33. (لنرسل . . . طين) that we may send *down* upon them stones of *baked* clay.

34. (مسومة . . للمسرفين) marked from before thy Lord for the extravagant[3].

35. (فاخرجنا . . . المومنين) Thus We brought forth from therein the faithful[4].

36. (فما . . المسلمين) But We found not there but one household of the Muslims[5].

37. (وتركنا . . الاليم) And[6] We left therein a sign[7] for those who fear an awful chastisement.

38. (وفي . . . مبين) And in Mūsā *also was a lesson,* when We sent him to Fir'awn with manifest authority[8].

39. (فتولى . . . مجنون) He turned away[9] with his court, and said: a magician or a madman[10]!

40. (فاخذنه . . . مليم) Then we seized him and flung him and his hosts into the sea and he was reproachable[11].

41. (وفي . . العقيم) And in 'Ãād *also was a lesson* when we let loose on them a blighting[12] wind.

42. (ما . . . كالرميم) It left naught it came upon but blew it into spreads.

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1. *i. e.*, on what special mission are you proceeding ?
2. *i. e.*, the people of Lut. See P. XII. n. 241.
3. *i. e.*, for their destruction.
4. (and delivered them).

5. *i. e.*, the house of the Prophet Lūt. See P. XII. nn. 248, 249.

6. (after overthrowing and completely destroying the city).

7. (of Our judgement and requital) *i. e.*, an abject lesson ; a warning.

8. *i. e.*, evident miracles.

9. (indignantly from the true faith).

10. See P. XIX. n. 180.

11. Only justice was meted out to Pharaoh after he had been given many chances to repent.

12. *i. e.*, destructive.

وفي ثمود إذ قيل لهم تمتعوا حتى حين ﴿٤٣﴾ فعتوا عن أمر ربهم فأخذتهم الصعقة وهم ينظرون ﴿٤٤﴾
فما استطاعوا من قيام وما كانوا منتصرين ﴿٤٥﴾ وقوم نوح من قبل إنهم كانوا قوما فسقين ﴿٤٦﴾
والسماء بنينها بأييد وإنا لموسعون ﴿٤٧﴾ والأرض فرشنها فنعم المهدون ﴿٤٨﴾ ومن كل شيء
خلقنا زوجين لعلكم تذكرون ﴿٤٩﴾ ففروا إلى الله إني لكم منه نذير مبين ﴿٥٠﴾ ولا تجعلوا مع
الله إلها آخر إني لكم منه نذير مبين ﴿٥١﴾ كذلك ما أتى الذين من قبلهم من رسول إلا قالوا ساحر

43. (وفي . . . حين) And in Thamud[13] *also was a lesson,* when it was said to them[14] enjoy yourselves for a while[15].

44. (فعتوا . . ينظرون) They[16] disdained the command of their Lord; so the bolt laid hold of them while they looked on.

45. (فما . . . منتصرين) So they were neither able to stand[17], nor could they help themselves[18].

46. (وقوم . . . فسقين) And the people of Nūh *We destroyed* before; verily they were a sinful people.

SECTION 3

47. (والسماء . . . لموسعون) And the heaven[19]! We have built it with might, and verily We are Powerful[20].

48. (والارض . . المٰهدون) And the earth! We have stretched it forth[21]; an excellent Spreader *are* We[22]!

49. (ومن . . . تذكرون) And of everything We have created pairs[23], that haply you might remember[24].

50. (ففروا . . . مبين) Then flee to Allah[25]; verily[26] I am a manifest warner to you from Him.

51. (ولا . . . مبين) And do not set up[27] another god with Allah; verily I am a manifest warner to you from Him.

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13. See P. VIII. nn. 542ff.
14. (by their prophet, after they had defied the laws and commandments of God).
15. (after which you are sure to perish if you do not desist from your infidelity).
16. (unheeding the warning).
17. (on their feet). See P. VIII. n. 555ff.
18. (against the Divine decree of destruction).
19. Which is not a thing uncreated and self-existing.

20. *i. e.*, it is We who created a thing so stupendous as the heaven, and there is no such monstrosity as a 'heaven-God.' 'Through endless transformations and disfigurements (mythological or functional) the sky-god is found to be at the base of all the systems of the great civilized religions of the classical Mediterranean and Oriental worlds. He occupies the same place in the great systems of Asia and semi-civilized religions of pre-Columban America.' (ERE. XI. p. 591).

21. See P. I. n. 91.

22. And there is no such monstrosity as an 'earth-God' or 'earth-Goddess.' See ERE. V. p. 129.

23. Such as light and darkness, subject and object, wet and dry, active and passive, male and female, the living and the non-living. The verse may also well hint at the universality of the law of sex. See also P. XXIII. n. 23.

24. (Our might, majesty and unity).

25. (to the exclusion of all else).

26. ——His prophet——

27. (O mankind !)

أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ
تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ
يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِثْلَ ذَنُوبِ أَصْحَابِهِمْ
فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾ ع

52. (كذالك . . . مجنون) Likewise[28], there came not a messenger to those before them[29] but they[30] said[31]: a magician or a mad man!

53. (اتواصوا . . طاغون) Have they handed over this[32] to one another? Nay! they[33] are a people contumacious[34].

54. (فتول . . . بملوم) So turn away thou from them[35]; for thou[36] art not blameworthy[37].

55. (و ذكر . . . المومنين) And admonish *thou*, for admonition benefits the faithful[38].

56. (وما . . . ليعبدون) And I have not created the jinn and mankind but that they should worship Me[39],

57. (ما . . . يطعمون) I seek not any provision from them[40], nor I desire that they should feed Me[41].

58. (ان الله . . . المتين) Verily Allah! He is the Provider[42], Owner of Power[43], Firm[44].

59. (فان . . . يستعجلون) So verily unto those who do wrong, there is a portion of their fellows[45]; so let them not ask Me to hasten on[46].

60. (فويل . . . يوعدون) Woe, then, to those who disbelieve when their Threatened Day arrives.

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28. The reference is to the pagans' calling the holy Prophet a madman or a wizard.

29. *i. e.* the present-day pagans.

30. *i. e.*, the ancient infidels.

31. *i. e.*, (of their prophet).

32. *i. e.*, this traditional obstinate opposition to God's messenger.

33. *i. e.*, the infidels of different of ages.

34. *i. e.*, the real reason for their common enmity to their prophets is their common contumacy.

35. (and be not disheartened, O Prophet!)

36. (in any way).

37. (for their behaviour).

38. (and serves as a warning to the unbelievers).

39. 'In these days of scientific enlightenment, very little is said of the reason why we *do* pray, which is simply that we cannot *help* praying. It seems probable that, in spite of all that "science" may do to the contrary, men will continue to pray to the end of time...The impulse to pray is a necessary consequence of the fact that whilst the innermost of the empirical self of a man is a self of the *social* sort, it yet can find its only adequate *socius* in an ideal world.' (James, *Principles of Psychology*, I. p. 316). But the conception of worship in Islam is far more comprehensive. Here it is not restricted to the purely devotional practices but extends over the whole of man's practical life, individual and social. If the object of our life on the whole is the worship of God, then we necessarily must regard this life, in the totality of its aspects, as one complex moral responsibility. Thus all our actions, even the seemingly trivial ones, must be performed as acts of worship, that is, performed consciously as constituting a part in God's universal plan.' (ASB. I. p. 39).

40. *i. e.*, My creatures. The allusion is to the food offerings presented by the polytheistic peoples to their various gods. The gods of the Vedas, for instance, are not only anthropomorphic in appearance but also require food. Their favourite food consists of 'milk, butter, grain, and the flesh of sheep, goats and cattle. It is offered to them in the sacrifice: this is either conveyed to them in heaven by the god of fire, or they come in their cars to partake of it on the litter of grass prepared for their reception. Their favourite beverage is the exhilarating juice of the soma plant.' (ERE. XII p. 603). 'The worshipper refreshes his gods with the food and drink of which he himself partakes, in order thereby to make them strong and willing to carry out his ends.' (II. p. 41). 'In the grossest sense, sacrifice is a mere bargain. Man needs things which the god possesses such as rain, light, warmth, and health, while the god is hungry and seek offerings from men : there is giving and receiving on both sides'. (Barth, *op. cit.*, pp.35-36). In the pre-Islamic Semitic sacrifices also 'the God and his worshippers partake of a common meal...The deity is periodically fed by the gifts of his children and thus is kept continually favourable towards them.' (ERE. XI. p. 33). See also P. VII, n. 277.

41. (being Myself the supplier of the means of subsistence to all). In Egypt, as in many other polytheistic countries, 'the relation between Divinity and humanity was thought of...as reciprocally conditioned. Man dedicates to the Deity food, drink, clothing, a dwelling-place——the things which the Deity shares in all earthly qualities and needs, requires for comfort.' (DB. V. p. 177).

42. (of food to all creatures).

43. (and Independent of all needs).

44. (and requiring nothing for His support and subsistence).

45. (in the past).

46. (the judgement).

(٥٢) سُورَةُ الطُّورِ مَكِّيَّةٌ (٤٩)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالطُّوْرِ ﴿١﴾ وَكِتٰبٍ مَّسْطُوْرٍ ﴿٢﴾ فِيْ رَقٍّ مَّنْشُوْرٍ ﴿٣﴾ وَّالْبَيْتِ الْمَعْمُوْرِ ﴿٤﴾ وَالسَّقْفِ الْمَرْفُوْعِ ﴿٥﴾ وَالْبَحْرِ
الْمَسْجُوْرِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَّا لَهٗ مِنْ دَافِعٍ ﴿٨﴾ يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ﴿٩﴾ وَّتَسِيْرُ
الْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١١﴾ الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ﴿١٢﴾ يَوْمَ يُدَعُّوْنَ
إِلٰى نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿١٤﴾ أَفَسِحْرٌ هٰذَا أَمْ أَنْتُمْ لَا تُبْصِرُوْنَ ﴿١٥﴾

Sūrat ut-Tūr

The Mount. LII

(Makkan, 2 Sections and 49 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والطور) By the mount[47].
2. (وكتاب مسطور) By the book[48] inscribed,
3. (فى . . . منشور) in parchment unrolled.
4. (و البيت المعمور) By the House Frequented[49].
5. (و السقف المرفوع) By the roof elevated[50].
6. (و البحر المسجور) By the sea overflowing.
7. (ان . . . لواقع) Verily the chastisement of thy Lord is sure to overtake[51].
8. (ما له . . . دافع) Of it there is no averter,
9. (يوم . . . مورا) on the Day when the heaven[52] will shake with awful shaking.
10. (وتسير . . . سيرا) And the mountains[53] will move away with an *awful* movement.
11. (فويل . . . للمكذبين) Woe, then, it will be on that Day to the beliers[54],
12. (الذين . . . يلعبون) who sport themselves in wading[55].
13. (يوم . . . دعا) On the Day when they will be pushed into Hell-Fire with a *dreadful* pushing.
14. (هذه . . . تكذبون) This is the Fire you used to belie[56].
15. (افسحر . . . تبصرون) Is this magic[57] ? or are you *still* unable to see ?

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47. (of Sinai).

48. (of records) *i. e.*, the register wherein every man's actions are recorded.

49. بيت المعمور is the original model of Ka'ba, and over it or corresponding to it, is heaven, which thousands of angels visit every day and around which they circuit and pray.

50. *i. e.*, the heaven.

51. (the infidels).

52. ——so vast and seemingly limitless——

53. ——the highest type of firmness and stability——

54. (of God's Revelation)

55. *i. e.*, those who busy themselves with vain and false discourses.

56. Thus will they be addressed.

57. (as you used to say of the Divine Revelations in the world).

اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ۭ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٦﴾ اِنَّ الْمُتَّقِيْنَ
فِيْ جَنّٰتٍ وَّنَعِيْمٍ ﴿١٧﴾ فٰكِهِيْنَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ ۚ وَوَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِيْمِ ﴿١٨﴾ كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا
كُنْتُمْ تَعْمَلُوْنَ ﴿١٩﴾ مُتَّكِـِٕيْنَ عَلٰى سُرُرٍ مَّصْفُوْفَةٍ ۚ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٢٠﴾ وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ
ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۭ كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾
وَاَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ مِّمَّا يَشْتَهُوْنَ ﴿٢٢﴾ يَتَنَازَعُوْنَ فِيْهَا كَاْسًا لَّا لَغْوٌ فِيْهَا وَلَا تَاْثِيْمٌ ﴿٢٣﴾ وَيَطُوْفُ
عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ ﴿٢٤﴾ وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٥﴾ قَالُوْٓا اِنَّا كُنَّا

16. (اصلوها . . . تعملون) Roast therein. Endure it or endure it not, all is equal to you[58]. You are being requited for what you have been working.

17. (ان . . . نعیم) Verily the godly will be in the Gardens and Delight,

18. (فٰکهین . . . الجحیم) rejoicing in what their Lord has vouchsafed to them[59], and their Lord will shield them from the torment of the Flame.

19. (کلوا . . . تعملون) Eat and drink with relish[60] for what you have been working.

20. (متکئین . . . عین) Reclining on couches ranged. And We shall couple them with *damsels* wide-eyed[61].

21. (والذین . . رهین) And those who believe[62] and whose progeny[63] follow them in faith[64]——We shall cause their progeny to join them[65], and We shall not[66] diminish aught[67] of their *own* work. Every man is a pledge[68] for what he has worked[69].

22. (وامددنٰهم . . یشتهون) And We shall increasingly give them fruit and meat as they desire.

23. (یتنازعون . . . تاثیم) Therein they will snatch a cup[70] from one another; therein there will be neither vain babble nor sin[71].

24. (ویطوف . . مکنون) And there will go round on them youths[72] *appointed to attend* them as if they were[73] pearls concealed[74].

25. (واقبل . . . یتساءلون) And they will advance to each other asking questions.

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58. *i. e.*, your torment will in no case be mitigated.
59. (of the heavenly bliss).
60. Thus will they be addressed. See P. IV. n. 511.
61. See P. XXIII. n. 151.
62. (and are perfect in their beliefs and deeds).
63. But note that ذریة is not only 'children or offspring' but also progenitors

or ancestors.' (LL)

64. (though they fell short of them in deeds).

65. (in rank and status).

66. (because of that).

67. (of the reward).

68. (of good or evil).

69. *i. e.*, everyone is pledged to God for his behaviour ; if he does well, he redeems his pledge ; if evil, he forfeits it.

70. (of wine, by way of entertainment and enjoyment).

71. *i. e.*, this will be free of frivolity, and free of all taint of ill ; without any grossness whatever, Compare '*Surah* 'Saffāt', verse 47 :—'There will be no headiness therein, nor therewith will they be inebriated.'

72. *i. e.*, boy-servant of perpetual youth.

73. (in beauty).

74. (in their shell) *i. e.*, pearls of exquisite beauty.

قَبْلُ فِيٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۖ
إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَآ أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ
نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِّنَ الْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ
بِهٰذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهٖٓ إِنْ كَانُوا
صٰدِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمٰوٰتِ وَالْأَرْضَ ۚ بَلْ لَّا يُوقِنُونَ ﴿٣٦﴾
أَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُونَ فِيهِ ۚ فَلْيَأْتِ مُسْتَمِعُهُمْ

26. (قالوا . . . مشفقين) They will say: we were aforetime in the midst of our household, ever in dread[75].

27. (فمن . . . السموم) Therefore Allah obliged us, and has protected us from the torment of the Scorch.

28. (انا . . . الرحيم) We used to pray to Him aforetime. Verily He! it is He, the Benign, the Merciful.

SECTION 2

29. (فذكر . . . مجنون) Therefore admonish thou[76]! By the grace of thy Lord, thou art neither a soothsayer nor a madman[77].

30. (ام . . المنون) Do they say[78]: a poet[79], for whom we wait only some adverse turn of fortune[80]?

31. (قل . . . المتربصين) Say thou: wait[81]; verily I am, with you, among the waiters[82].

32. (ام . . . طاغون) Does their reason[83] enjoin them to this? Or, are they a people contumacious[84]?

33. (ام . . . يومنون) Do they say: he has forged it[85]? Aye! they[86] will not believe.

34. (فلياتوا . . . صدقين) Let them bring a discourse like thereunto[87], if they say sooth[88].

35. (ام . . . الخلقون) Have they not been created by aught[89]? or are they[90] the creators?

36. (ام . . . يوقنون) Did they create the heavens and the earth? Aye! they[91] will not be convinced.

37. (ام . . . المصيطرون) Are with them the treasures[92] of thy Lord? or are they the dispensers[93]?

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75. (of the Hereafter; in regard to our state after death).
76. (thy people. O Prophet!)
77. (as the Makkan pagans call them). 'His opponents called him a poet:

...or they called him possessed of a Jinni ; ....or, which was striking the closest of all, a *Kahin*, soothsayer. He was a Kahin, but with an enormous difference.' (Macdonald, *Religious Attitude and Life in Islam,* p. 37).

78. *i. e.*, the Arab pagans.

79. See. p. XVII. n. 14 ; P. XIX. n. 368 ; P. XXIII. n. 114.

80. ريب الزمان ، ريب الدهر and ريب المزن all signify 'The accidents, or evil accidents, of time, that disquiet, or disturb, the minds and hearts.' (LL).

81. *i. e.*, well go on waiting for my ruin.

82. (for the coming judgement)

83. (of which they are so proud). The reference is to the boasted powers of management of the Quraish.

84. (by nature)

85. *i. e.*, the Qurān. See P. XVII. v. 5, n. 14.

86. ——perverse as they are——

87. (in respect of the surpassing excellence of its contents or the grandeur of its language and style). See P. XI. n. 258.

88. (in respect of the Qurān being a human production)

89. *i. e.*, do they think that they are uncreated beings and needed no God to create them ?

90. (themselves) *i. e.*, do they think that they are self-created beings ?

91. ——averse as they are to acknowledge His unity——

92. *i. e.*, the special gifts.

93. (of Divine gifts, such as prophethood).

بِسُلْطٰنٍ مُّبِيْنٍ ﴿۳۸﴾ اَمْ لَهُ الْبَنٰتُ وَلَكُمُ الْبَنُوْنَ ﴿۳۹﴾ اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ﴿۴۰﴾ اَمْ
عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ﴿۴۱﴾ اَمْ يُرِيْدُوْنَ كَيْدًا ۭ فَالَّذِيْنَ كَفَرُوْا هُمُ الْمَكِيْدُوْنَ ﴿۴۲﴾ اَمْ لَهُمْ
اِلٰهٌ غَيْرُ اللّٰهِ ۭ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿۴۳﴾ وَاِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَاۗءِ سَاقِطًا يَّقُوْلُوْا سَحَابٌ
مَّرْكُوْمٌ ﴿۴۴﴾ فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ فِيْهِ يُصْعَقُوْنَ ﴿۴۵﴾ يَوْمَ لَا يُغْنِيْ عَنْهُمْ كَيْدُهُمْ شَيْـًٔا
وَّلَا هُمْ يُنْصَرُوْنَ ﴿۴۶﴾ وَاِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۴۷﴾ وَاصْبِرْ
لِحُكْمِ رَبِّكَ فَاِنَّكَ بِاَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ ﴿۴۸﴾ وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاِدْبَارَ النُّجُوْمِ ﴿۴۹﴾ ع

38. (ام . . . مبين) Have they a stairway whereby[94] they overhear[95]? Then let their listener[96] bring a clear authority[97].

39. (ام . . . البنون) Has He daughters[98] and you sons[99]?

40. (ام . . . مثقلون) Or askest thou a wage from them[100], so that they are laden with debt?

41. (ام . . . يكتبون) Is with them the Unseen, and they write it down[101]?

42. (ام . . . المكيدون) Do they seek *to lay* a plot[102]? Then those who disbelieve —— it is they who shall be plotted against[103].

43. (ام . . . يشركون) Is theirs a god beside Allah? Hallowed be Allah from what they associate[104]!

44. (وان . . . مركوم) And *even* if they[105] should see a fragment of the sky falling down[106], they would say[107]: *it is only* clouds amassed.

45. (فذرهم . . . يصعقون) So let thou them alone, till they meet their Day whereon they shall swoon[108] ——

46. (يوم . . . ينصرون) a Day when their plotting[109] shall not avail them at all nor will they be succoured.

47. (وان . . . يعلمون) And for those who are ungodly[110] there is a chastisement before that[111] but most of them know not.

48. (واصبر . . . تقوم) And wait thou the judgment[112] of thy Lord patiently; verily thou art *ever* before Our eyes[113]. And hallow the praise of thy Lord before thou arisest.

49. (ومن . . . النجوم) And hallow Him in the night and at the declining of the stars[114].

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94. (ascending the heaven).
95. (Divine discourses).
96. *i. e.*, anybody who claims to have performed this miracle.
97. *i. e.*, let such a one bring a clear proof of his assertion.

98. Whom the pagan Arabs worshipped as goddessess.

99. See P. XXIII. n. 299.

100. (for thy preaching).

101. *i. e.*, have they knowledge of futurity which they preserve in writting ?

102. (against thee, O Prophet !).

103. *i. e.*, all the *efforts* of thy enemies to injure thee shall be frustrated, O Prophet ! كيد الله لكفار God's practising an artful device towards the unbelievers, means his taking them unawares, so that they do not reckon upon it.' (LL).

104. (with Him). 'With this hard doctrine of the unity of Allah, intermediaries were swept away. The whole polydaemonistic scheme with one God somewhere in the background, to which the Arabs seem to have attained, vanished. There was left no interceder with the one God ; no beings from whom revelations might come. When an angel spoke with him——Gabriel or the Holy Spirit, or whatever the term might be——there was no semi-divine personality there. On the one hand, there was Allah, on the other, His creation, including angels, Jinn, devils, men. Not even such a conception of a unity of nature with God as we find among the Hebrews in the Beni Elohim——that is their only distinction. Allah is throned alone———the Creator, Ruler, Destroyer———unto Him there is none like.' (Macdonald, *Religious Attitude and Life in Islam*, p. 38).

105. *i. e.*, the idolatrous Makkans.

106. (upon them). This was one of the miracles which the Makkans pagans demanded of the Prophet. A similar challenge was addressed to another man of God, the Prophet Shu'aib. See P. XIX. n. 314.

107. (in the extremity of their denial and defiance).

108. (with terror. O Prophet !).

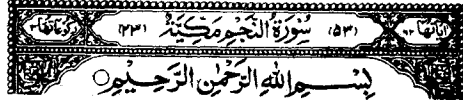
109. (of which they are so fanciful).

110. *i. e.*, the idolatrous Makkans.

111. (in this very world ; such as famine, or the crushing defeat at Badr, or the fall of Makka). دون signifies also قبل *i. e.*, 'Before in respect of time.' (LL).

112. Which is sure to befall them at the proper time, O Prophet !.

113. *i. e.*, under Our protection and so they cannot injure thee.

114. *i. e.*, in the early dawn.

وَالنَّجْمِ إِذَا هَوٰى ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوٰى ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوْحٰى ﴿٤﴾ عَلَّمَهُ شَدِيْدُ الْقُوٰى ﴿٥﴾ ذُوْ مِرَّةٍ فَاسْتَوٰى ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلٰى ﴿٧﴾ ثُمَّ دَنَا فَتَدَلّٰى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنٰى ﴿٩﴾ فَأَوْحٰى إِلٰى عَبْدِهِ مَا أَوْحٰى ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ﴿١١﴾ أَفَتُمٰرُوْنَهُ عَلٰى مَا يَرٰى ﴿١٢﴾ وَلَقَدْ رَاٰهُ نَزْلَةً أُخْرٰى ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهٰى ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوٰى ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ﴿١٦﴾

Sūrat-un-Najm

The Star. LIII

(Makkan, 3 Sections and 62 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والنجم . . . هوٰى) By the star[115] when it goes down.

2. (ما . . . غوٰى) Your companion[116] has not gone astary[117], nor has he erred[118].

3. (وما . . . الهوى) And he speaks not of *his own* desire[119].

4. (ان . . . يوحٰى) It is but a Revelation Revealed[120].

5. (علمه . . القوٰى) One of mighty powers[121] has taught *it* to him[122].

6. (ذو . . فاستوٰى) One of mighty make[123]. Then[124] he stood straight[125];

7. (وهو . . . الاعلٰى) While he[126] was on the uppermost horizon.

8. (ثم . . فتدلٰى) Thereafter[127] he drew nigh[128] then he let himself down[129].

9. (فكان . . ادنٰى) Till he was[130] two bows' lenghth[131] off or *yet* nearer[132].

10. (فاوحٰى . . . اوحٰى) Thus[133] He Revealed[134] to His bondman[135] whatever He Revealed[136].

11. (ماكذب . . . راٰى) The heart[137] lied not in what he saw[138].

12. (افتمرونه . . . يرٰى) Will you then dispute with him[139] concerning what he saw[140]?

13. (ولقد . . . اخرٰى) And assuredly he[141] saw him[142] at another descent[143],

14. (عند . . . المنتهٰى) nigh unto the lote-tree at the boundary[144].

15. (عندها . . . الماوٰى) nigh thereto is the Garden of Abode.

16. (اذ . . . يغشى) When that covered the lote-tree which covered it[145].

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115. The word is used in generic sense, and means the stars as a class.

116. *i. e.*, the Prophet, with whom you are associated in everyday life, O Makkans !

117. (from the right course).

118. (in the life-time).

119. (while uttering God's truth) *i. e.*, he only speaks when God commands him to do so ; and therefore both the Qurān and the Prophet's Sunnah are to be implicitly followed.

120. Revelation as distinguished from mere inspiration, always comes from outside, and is never envolved from within——an outcome of the seer's own spiritual awakening. And in order to receive a 'revelation,' the prophet must be a purely passive, receptive, instrument of God, eliminating his own personality altogether.

121. *i. e.*, the revealing angel Garbiel.

122. (direct from God).

123. *i. e.*, whom God has created and endowed with great strength ; powerful.

124. ——once it so happened that—

125. (and appeared to the Prophet in his original shape and form). The holy Prophet in the early days of Revelation once saw the angel Gabriel in his natural form in which he is created by God.

126. *i. e.*, the said angel.

127. *i. e.*, when he saw the Prophet swooning and fainting.

128. (to the Prophet, after assuming human form).

129. *i. e.*, he drew still nearer.

130. (in flesh and bone).

131. The Arabic idiom قاب قوسين is indicative of extreme nearness.

132. (in spirit).

133. *i. e.*, after the Prophet had recovered.

134. (through that angel).

135. *i. e.*, the Prophet Muḥammad (on him be peace !) See P. I. n. 98 ; P. XV. n. 2.

136. Note that the nature of the prophetic experience (the consciousness of Revelation) is incommunicable and utterly incomprehensible to one who is not himself a prophet.

137. (of the Prophet).

138. *i. e.*, do not be incredulous of his prophetic experience ; he was not the subject of any illusion ; he saw the whole thing in reality, without any possibility of doubt or mistake.

139. (in your ignorance, O infidels !).

140. *i. e.*, concerning a thing which to him is a thing of direct and positive sense-experience and of which you have but the faintest and vaguest idea.

141. *i. e.*, the holy Prophet.

142. *i. e.*, the angel Gabriel in his natural shape.

143. (on the occasion of the Prophet's ascension to the heavens, just before his migration to Madina). 'He was swiftly carried by Gabriel on a winged steed past Madina to the temple at Jerusalem, where a conclave of the ancient prophets met to welcome him . . . . From Jerusalem he mounted upwards, ascending from one heaven to another, till at last, reaching the seventh, he found himself in the awful presence of his Maker, and was dismissed with the behest that his people were to prostrate themselves in prayer five times in the day.' (Muir, *op. cit.*, p. 121)

144. Beyond which neither angels nor prophets can pass, and which is the ultimate point of access for created beings.

145. *i. e.*, hosts of adoring angels. 'A peculiar manner of expressing the general terms *somebody, something, certain ones*, etc., is to use the relative pronouns من and ما with repetition of the verb . . . . according to circumstances. It is specially employed للتعظيم والتكثير *to magnify and multiply*, if an impression of something important or mysterious is to be conveyed (WGAL. II. pp. 267-268).

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ﴿١٧﴾ لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿١٨﴾ اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ﴿١٩﴾ وَمَنٰوةَ الثَّالِثَةَ
الْاُخْرٰى ﴿٢٠﴾ اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ﴿٢١﴾ تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿٢٢﴾ اِنْ هِىَ اِلَّاۤ اَسْمَآءٌ سَمَّيْتُمُوْهَاۤ اَنْتُمْ وَ
اٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ ۚ وَلَقَدْ جَآءَهُمْ مِّنْ
رَّبِّهِمُ الْهُدٰى ﴿٢٣﴾ اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ﴿٢٤﴾ فَلِلّٰهِ الْاٰخِرَةُ وَالْاُوْلٰى ﴿٢٥﴾ وَكَمْ مِّنْ مَّلَكٍ فِى السَّمٰوٰتِ لَا
تُغْنِىْ شَفَاعَتُهُمْ شَيْـًٔا اِلَّا مِنْۢ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَيَرْضٰى ﴿٢٦﴾ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
لَيُسَمُّوْنَ الْمَلٰٓئِكَةَ تَسْمِيَةَ الْاُنْثٰى ﴿٢٧﴾ وَمَا لَهُمْ بِهٖ مِنْ عِلْمٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ ۚ وَاِنَّ الظَّنَّ لَا

17. (ما . . . طغیٰ) The eye[146] did not wander[147], nor did it turn aside[148].

18. (لقد . . . الکبریٰ) Assuredly he beheld[149] of the greatest signs[150] of his Lord.

19. (افرءیتم . . . والعزیٰ) Have you[151] then[152] considered the Lāt[153] and the 'Uzza[154] ?

20. (ومنوۃ . . الاخریٰ) and the Manāt[155], the other third[156] ?

21. (الکم . . . الانثیٰ) What ! for you the males[157] and for Him the females[158].

22. (تلك . . . ضیزیٰ) That[159] indeed is an unfair division[160] !

23. (ان . . . الهدیٰ) They are but names which you have named[161], you and your fathers, for which Allah has sent down no authority[162]. They follow but *their* fancy[163] and what pleases *their* souls[164], whereas there has come to them assuredly the guidance from their Lord.

24. (ام . . . تمنیٰ) Shall man have whatsoever he wishes[165] ?

25. (فلله . . . الاولیٰ) Allah's is the last and the first[166].

SECTION 2

26 (وکم . . . یرضیٰ) And many an angel there is in the heavens[167], whose intercession will not avail at all save[168] after Allah's leave[169] for whomsoever He wills[170] and is well-pleased[171]

27. (ان . . . الانثیٰ) Verily those who believe not in the Hereafter[172] name the angels with female names[173].

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146. (of the holy Prophet).

147. (even in this unique experience). *i. e.*, he remained firm and self-possessed; was neither dazzled nor confounded, understanding his own position perfectly.

148. (the proper limits) *i. e.*, he retained full and comp'ete self-possession even at the climax of Divine illumination and when in direct contact with the All-High.

149. (in his night journey).

150. *i. e.*, wonders both of sensible and the intellectual worlds).

151. (O idolaters!).

152. *i. e.*, after the truthfulness of the Prophet is established.

153. 'As oath by al-Lat is frequently found in the poets .... She is frequently mentioned along with al-'Uzza .... and among the Kuraish, she, along with this goddess and Manat, was held in such high esteem .... ' (EI. III p 18) 'References to Al-lat are found in several Nabataean inscriptions ; in one of them she is called "the Mother of the gods"...Among the later Arabs this goddess was no less venerated" (ERE. I. p. 661). 'The Arabian Lat was worshipped by the Nabataeans as mother of the gods, and must be identified with the virgin-mother, whose worship at Petra is described by Epiphanius.' (Robertson Smith, *Religion of the Semites*, p. 56) Among the great "mothers" is Lat or rather Allat. Apparently a sun-goddess, in Palmyra she is found coupled with the Shamash.' (p. 520) 'Al-Lat had her sacred tracts (*hima and haram*) near al-Taif, whither the Makkans and others flocked for pilgrimage and sacrifice. Within such an enclosure no trees could be felled, no game hunted and no human blood shed.... Herodotus mentions this goddess under the name Alilat among the Nabataean deities.' (Hitti, *op. cit.*, p. 99).

154. 'Far more important, at least in historical times was the cult of the planet Venus, revered as a great goddess under the name of the al-Uzza, which may be rendered "the Most Mighty." The Syriac poet Isaac of Antioch, who lived in the first half of the 5th century, bears witness to the worship of 'Ozza by the Arabs of that period ; in other passage he identifies 'Ozza with the planet Venus.' (ERE. I. p. 660). 'The goddess Al-'Uzza was believed to reside 'in the sacred acacia at Nakhla'. (Robertson Smith, *Religion of the Semites*, p. 185) 'Al-Ozza with Allat and Manat, the three daughters of Allah, in the Coran, is the "lady 'Ozza" to whom a man in a South Arabian inscription offers a golden image on behalf of his sick daughter Amat-al-Uzzai. Human sacrifice and licentious practices distinguish her cult Isaac of Antioch identified her with Beltis, and calls her the "Star" (p. 521). 'Al-'Uzza (the most mighty, Venus, the morning star) had her cult in Nakhlah, east of Makkah...Her sanctuary consisted of three trees. Human sacrifice characterized her cult...Abd-al-'Uzza was a favourite proper name at the rise of Islam' (Hitti, *op. cit.*, p. 99). An officer was commissioned by the prophet to destroy the sanctuary of this goddess in Nakhlah. (Hitti. *op cit.*, p. 33).

155. 'An old Arabian goddess .... a goddess of fate. especially of death. Her main sanctuary was a black stone among the Hudhailis in Kudaid ..... She was however worshipped by many Arab tribes .... In Mecca she was very popular along with the goddesses al-Lat and al-'Uzza.' (EI III. p. 231) 'A number of proper names compounded with Manat prove that her cult extended over a great part of Arabia.' (ERE. I. p. 662) 'Manat (from *Maniyah*, allotted fate) was the goddess

of destiny and as such represented an earlier phase of religious life. Her main sanctuary consisted of a black stone in Qudayd on the road between Makkah and Yathrib (later al-Madinah) and she was especially popular with the Aws and the Khazraj.' (Hitti, *op. cit.* p. 99).

156. (whether these inanimate created beings could at all be goddesses of worship).

157. (as sons).

158. (as daughters). This refers to the Arabian belief in goddesses as daughters of Allah. See P. XXIII. n. 299.

159. *i. e.*, this attribution, according to the pagan notions, of the inferior sex to God See P. XIV. n. 223.

160. (in addition to its being absurd in itself).

161. (regardless of truth and reality). Empty, meaningless and unreal names, only creations of your fancy. *Cf.* a poem by Zaid, one of the *Hanifs* who dissatisfied with the prevailing idolatory, were trying to find out the true, monotheistic religion :—

> 1. Should I worship One God or thousands when even the duties of religion have been divided by the people ?
> 2. I have forsaken One God 'Uzza', and such is always done by a keen and partial man.
> 3. And I do not worship Ghanan though I regarded him as my Lord when I had little wisdom.
> 4. With Thee, O God, I am contented and I do not see, save Thee, any one whose religion I should adopt.

162. (either in reason or in revelation).

163. (deprived of all reason).

164. (with no reference to facts and realities).

165. (and his wishes are dedicated by his whims and fancies). So shall man dictate to God, and name whom he pleases for his intercessors or for his prophet ?

166. Shall man, then choose a religion according to his own fancy, and prescribe the terms on which he may claim the reward of this life and the next ? الاولى and الآخرة refer to the periods of after-life and life.

167. The expression 'in the heavens' hints at the high rank and dignity of such angels. (TH).

168. See P. XVII. nn. 56, 59 ; and nn. 161 above.

169. (that there may be intercession on their behalf).

170. (in accordance with His universal Scheme).

171. (out of His own free choice, not due to any pressure from outside).

172. *i. e.*, the Makkan pagans.

173. In the religious imagination and devotion of the Arabs the angels were females, and daughters of God. See P. XXV. n. 177.

يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ
مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٠﴾ وَلِلَّهِ مَا
فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾
الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ
مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٣٢﴾ أَفَرَأَيْتَ
الَّذِي تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ ﴿٣٤﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ ﴿٣٥﴾ أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ

28. (وما لهم . . . شيئاً) Verily they have no true knowledge[174] thereof; they follow but a conjecture[175] and conjecture is no substitute for the truth.

29. (فاعرض . . الدنيا) So withdraw thou from him who turns away[176] from Our admonition and seeks only the life of the world.

30. (ذلك . . اهتدى) That[177] is their highest point of knowledge. Verily thy Lord! It is He *Who* is the Best Knower of him who strays from His way, and He is the Best Knower of him who lets himself be guided[178].

31. (ولله . . . بالحسنى) And Allah's whatsoever is in the heavens and whatsoever is in the earth, that He[179] may recompense the evil-doers for what they worked and reward those who do good with goodness.

32. (الذين . . اتقى) *They are* those who shun heinous sins and indecencies save the minor offences[180]. Verily thy Lord is of vast forgiveness[181]; He is the Best Knower of you when He produced you[182] out of the earth, and when you[183] were embryos in the belies of your mothers[184]. So do not ascribe purity to yourselves[185]. He is the Best Knower of Him who fears Him[186].

SECTION 3

33. (افرءيت . . تولى) Didst thou observe him who turned away[187].

34. (واعطى . . . اكدى) and gave a little, and then stopped[188]?

35. (اعنده . . . يرى) Is with him the knowledge of the Unseen so that he sees[189]?

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174. (true and certain; derived from Revelation or sound reason).
175. Which has neither solid reason nor revelation to support it.
176. (in wilful spiritual blindness, O Prophet!).
177. *i.* e., the life of this world.
178. So He, the All-Knowing, shall deal with each accordingly.
179. *i. e.*, the all Powerfull.

180. (and even these they only happen to commit accidentally and not with full deliberation).

181. (and is not fettered by the laws of *Karma*).

182. (collectively, through your first ancestor, O mankind !).

183. (as individuals).

184. (and on both these occasions you were totally ignorant of yourselves).

185. (Before Him). ذكّيته signifies 'I attributed to Him, ذكا, *i. e.*, purity, or goodness, or righteousness . . . . And ذكّى نفسه He praised himself.' (LL).

186. So He alone is the true Judge of men's merits and demerits——even better than man himself. This curbs the morbid appetite for fame, honour, and self-laudation.

187. (from following the truth, O Prophet !)

188. (his hand). The allusion is to Walīd ibn Mughīra, one of the chief opponents of Islam. Perceiving his inclination, for the time being, to Islam another pagan offered, in consideration of a certain sum, to take upon himself his guilt. The bargain being made, Walīd paid the man only a small part of what had been promised, and kept back the remainder.

189. *i. e.*, is he assured that the man with whom he has made the agreement will be allowed to suffer in his stead in the Hereafter.

مُوسٰى ﴿٣٦﴾ وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰٓى ﴿٣٧﴾ اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ﴿٣٨﴾ وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ﴿٣٩﴾
وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ﴿٤٠﴾ ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰى ﴿٤١﴾ وَاَنَّ اِلٰى رَبِّكَ الْمُنْتَهٰى ﴿٤٢﴾ وَاَنَّهٗ هُوَ اَضْحَكَ وَاَبْكٰى ﴿٤٣﴾
وَاَنَّهٗ هُوَ اَمَاتَ وَاَحْيَا ﴿٤٤﴾ وَاَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ﴿٤٥﴾ مِنْ نُّطْفَةٍ اِذَا تُمْنٰى ﴿٤٦﴾ وَاَنَّ عَلَيْهِ
النَّشْاَةَ الْاُخْرٰى ﴿٤٧﴾ وَاَنَّهٗ هُوَ اَغْنٰى وَاَقْنٰى ﴿٤٨﴾ وَاَنَّهٗ هُوَ رَبُّ الشِّعْرٰى ﴿٤٩﴾ وَاَنَّهٗٓ اَهْلَكَ عَادَا الْاُوْلٰى ﴿٥٠﴾
وَثَمُوْدَا۟ فَمَآ اَبْقٰى ﴿٥١﴾ وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَاَطْغٰى ﴿٥٢﴾ وَالْمُؤْتَفِكَةَ اَهْوٰى ﴿٥٣﴾

36. (ام . . . موسىٰ) Has he not been told of what is in the scriptures of Mūsā.

37. (وابراهيم . . . وفىٰ) and of Ibrāhīm who *faithfully* fulfilled[190]?

38. (الا . . . اخرىٰ) *To wit,* that a burdened *soul* shall not bear the burden of another[191].

39. (وان . . . سعىٰ) and that there shall be for man naught except what he endeavours[192].

40. (وان . . . يرىٰ) and that his endeavour[193] shall soon[194] be seen[195];

41. (ثم . . . الاوفىٰ) Thereafter he shall be recompensed with the fullest recompense.

42. (وان . . . المنتهىٰ) and that unto thy Lord is the goal[196],

43. (وانه . . . وابكىٰ) and that it is He who causes *one* to laugh and causes *one* to weep[197].

44. (وانه . . . واحيا) and that it is He Who causes death and causes life[198].

45. (وانه . . والانثىٰ) and that He creates the pair[199], the male and female.

46. (من . . . تمنىٰ) from a seed when it is emitted[200].

47. (وان . . . الاخرىٰ) and that upon Him is[201] another bringing forth[202].

48. (وانه . . . اقنىٰ) and that it is He Who enriches and preserves *property*.

49. (وانه . . . الشعرىٰ) and that it is He Who is the Lord of Sirius[203].

50. (وانه . . الاولىٰ) and that He destroyed the former 'Ād,[204].

51. (وثمود . . . ابقىٰ) and that He left not Thamūd[205].

52. (وقوم . . . اطغىٰ) and *also* the people of Nūh[206] before. Verily they were *even* greater wrong-doers and more contumacious.

53. (والمؤتفكة اهوىٰ) And He overthrew the subverted *cities*[207].

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190. (all the commandments of God).
191. (so that the offender may go off unscathed).
192. (in the sphere of faith). This hits hard at the Christian idea of redemp-

tion and damnation, and establishes once for all that every believer is his own redeemer.

193. *i. e.*; its fruit.

194. *i. e.*. in the Hereafter.

195. *i. e.*, made manifest.

196. Unto Him is every one to return, and before Him is to stand accountable for his deeds.

197. *i. e.*, He is the sole Cause and Agent of all acts of joy and grief.

198. *i. e.*, He alone is the Preserver and the Destroyer.

199. See n. 23 above ; P. XXIII. n. 64.

200. *i. e.*, He is the sole Creator of all living beings.

201. (incumbent, in fulfilment of His promise).

202. *i. e.*, the Resurrection.

203. (whom you consider a Deity, O pagans !). Dhu-Shara was represented in Petra 'by a quadrangular block of unhewn black stone four feet high and two feet wide.' (Hitti. *op. cit.*, p. 98.) Her name associated with dhu-al-Shara 'appears in the Nabataean inscriptions of al-Hijr'. (ib. p. 99) Sirius was also worshipped among the Egyptians, the Greeks and the Romans. In astronomy, Sirius is the highest in all the sky. Also called Day Star, it is one of our nearest stellar neighbours, and is really a double star, or binary, consisting of a very bright member and a very fine companion.

204. (on account of their contumacy). See P. VIII. n. 523.

205. (any of them alive on account of their contumacy). See P. VIII. n. 542.

206. See P. VIII. n. 510.

207. (of Lot). See P. VIII, nn. 562, 564-65.

فَغَشّٰىهَا مَا غَشّٰى ﴿٥٤﴾ فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى ﴿٥٥﴾ هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ﴿٥٦﴾ اَزِفَتِ الْاٰزِفَةُ ﴿٥٧﴾
لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ﴿٥٨﴾ اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ﴿٥٩﴾ وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ﴿٦٠﴾ وَ
اَنْتُمْ سٰمِدُوْنَ ﴿٦١﴾ فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ﴿٦٢﴾

54. (فغشها . . . غشى) Then covered them what covered them[208].
55. (فباى . . تتمارى) Which then of thy Lord's benefits wilt thou[209] doubt ?
56. (هذا . . . الاولى) This[210] *apostle* is a warner among the warners of old.
57. (ازفت الآزفة) There has approached the approaching *Hour.*
58. (ليس . . . كاشفة) None can avert it, except Allah.
59. (أفمن . . . تعجبون) Do you marvel[211] then at this discourse[212] ?
60. (وتضحكون . . تبكون) and laugh *light-heartedly* and not weep[213] !
61. (وانتم . . سٰمدون) and you are being impatient[214],
62. (فاسجدوا . . واعبدوا) So prostrate yourselves before Allah[215] and worship[216].

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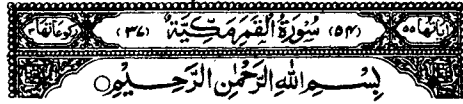
208. (of ruin and devastation).
209. O men !
210. (apostle of Ours).
211. (in utter heedlessness).
212. (and feel incredulous, O mankind !)
213. (shuddering at the coming Event).
214. (instead of softening your heart and chastening your spirit).
215. (to the exclusion of all false deities).
216. (Him as taught by the Prophet)

Sūrat-ul-Qamar

The Moon. LIV

(Makkan, 3 Sections and 55 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اقتربت . . القمر) The Hour[217] has drawn nigh, and the moon has been rent in sunder[218].

2. (وان . . . مستمر) And if they[219] behold a sign, they turn away, and say[220] : magic continuous[221].

3. (وكذبوا . . . مستقر) And they belied[222], and they followed their lusts[223], and every affair comes to a *final* goal[224].

4. (ولقد . . . مزدجر) And assuredly there has come to them tidings[225] wherein is a deterrent[226],

5. (حكمة . . . النذر) Wisdom consummate. But warnings avail not[227].

6. (فتول . . . نكر) So withdraw thou from them[228]. The Day when the summoner[229] will summon *mankind* to a thing unpleasant[230].

7. (خشعا. . . منتشر) they[231] will come forth with the downcast looks[232] from the tomb as if they were locusts[233] scattered

8. (مهطعين . . . عسر) Hastening[234] towards the summoner. The infidels will say: a hard Day this!

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217. Which the Arab pagans were denying.

218. (as a sign of the Hour's approach). The allusion is a famous miracle of the Prophet recorded in several authentic traditions of the Companions. performed at the insistent demand of the pagans for a sign in the early days of his ministry.

The moon in the sky appeared cloven in two, one part vanishing and other remaining : at which the Makkans were greatly astonished. The passage may also be expounded in another way. Many commentators think that the past tense is here used, as so often in the Qurān, for the future. So the phrase should be rendered 'the moon shall be rent in the sunder,' signifying that this sign will happen at the approach of the Resurrection.

219. *i. e.*, the Makkan pagans ; the inveterate enemies of Islam.

220. (disdainfully of that miracle).

221. *i. e.*, one bit of magic after another. مستمر may also mean 'passing away, and vain or ineffectual.' (LL)

222. (this very miracle conforming to their usual practice).

223. (to the exclusion of truth).

224. So the effects of an illusion or magic are but transient and momentary, while those of a miracle are permanent and lasting.

225. (of the ruin and chastisement of ancient rebellious nations).

226. *i. e.*, lessons that should sufficiently deter the present-day pagans from obstinate infidelity.

227. (a people so obdurate).

228. (and grieve not over their fate, O Prophet !).

229. *i. e.*, the angel Isrāfīl.

230. *i. e.*, to the Reckoning of account.

231. (through terror).

232. *i. e.*, the infidels.

233. (in sheer numbers). Perhaps no living creature is comparable to the locust in largeness of its numbers. 'Locust' breeding-grounds are estimated to contain millions upon millions of the insects and on one occasion in flight in East Africa measured sixty miles by three miles and it was reckoned by experts that it consisted of a million million locusts, and even larger swarms have been observed and recorded.

234. (with fear).

قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَّازْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾
فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ﴿١١﴾ وَّفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
وَحَمَلْنٰهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَّدُسُرٍ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَنْ كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَّرَكْنٰهَا آيَةً فَهَلْ
مِنْ مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٧﴾ كَذَّبَتْ
عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ

9. (كذبت . . . وازدجر) There belied before them[235] the people of Nūḥ. So they belied Our bondman Nūḥ, and said[236]: a madman; and he was reproved[237].

10. (فدعا . . . فانتصر) Thereupon he prayed to his Lord: verily I am overcome, so vindicate *me.*

11. (ففتحنا . . . منهمر) Then We opened the portals of heaven with water poured out.

12. (وفجرنا . . . قدر) And We made the earth break forth with springs[238], that the water[239] met after an affair already decreed[240].

13. (وحملنٰه . . ودسر) And We bore him[241] on a thing of planks and nails.

14. (تجرى . . . كفر) Moving forward under Our eyes[242]: a vindication of him who had been rejected.

15. (و لقد . . مدكر) And assuredly We left it[243] for a sign[244]. Is there, then, any one who would be admonished?

16. (فكيف . . ونذر) So how *dreadful* have been My chastisement and My warnings;

17. (ولقد . . . مدكر) And assuredly We have made the Qurān[245] easy for admonition[246]; is there, then, any one who would be admonished?

18. (كذبت . . . ونذر) And there belied the 'Ād[247]; so how *dreadful* have been My chastisement and My warnings!

19. (انا . . . مستمر) Verily We! We sent against them a raging wind[248] on a day of continuous calamity.

20. (تنزع . . . منقعر) Carrying men away[249], as if they were trunks of uprooted palm trees[250].

21. (فكيف . . . ونذر) So how *dreadful* has been My chastisement and My warnings.

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235. *i. e.,* the present-day pagans.

236. (in utter contempt).

237. (and threatened with violence).
238. See P. XII. n. 115.
239. (of heaven and earth).
240. (in the presence of God).
241. (together with his followers).
242. *i. e.*, under Our protection.
243. *i. e.*, this story, in human memory and documents.
244. (to the succeeding generations).
245. Which is replete with such discourses and historical allusions.
246. Note the qualifying words 'for admonition,' Not 'easy' in the absolute sense ; not easy in the sense that it contains no profundities of thought or subtleties of meaning ; but only easy in so far as lessons of meekness, humility and willing surrender to God can be deduced from it.
247. (their prophet).
248. Which lasted seven nights and eight days.
249. *i. e.*, tearing them away violently and throwing them down dead.
250. 'How graphic is the description of the tornado that uprooted them ! It must indeed be a dreadful tornado that plucks up the palm-trees by their deep tap-roots. The "Day" is an indefinite period of time.' (AYA).

مُدَّكِرٍ ﴿٢٢﴾ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾ فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾ ءَأُلْقِيَ
الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُوا
النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾ وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾ فَنَادَوْا
صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا
كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٣٢﴾ كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾
إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾ نِّعْمَةً مِّنْ عِنْدِنَا كَذَٰلِكَ نَجْزِي مَنْ

22 (ولقد . . . مدكر) And assuredly We have made the Qurān easy for admonition; is there, then, any one who would be admonished?

SECTION 2

23. (كذبت . . . بالنذر) And the Thamūd belied the warnings[251].

24. (فقالوا . . سعر) And they said[252]: a *mere* human being from[253] amongst us, and alone[254]——shall we follow him? Then indeed we should be in error and madness.

25. (ءالقى . . اشر) Has the Admonition been laid upon him[255] from amongst us? Aye: he is an insolent liar!

26 (سيعلمون . . الاشر) They shall learn tomorrow[256] which[257] is an insolent liar!

27. (انا . . . واصطبر) Verily We are sending a she-camel[258] as a test for them[259], so watch them thou and have patience[260].

28. (ونبئهم . . محتضر) And declare thou to them that water has been divided between them[261], every drinking shall be by turns.

29. (فنادوا . . . فعقر) Then they called their comrade,[262] and took *the sword*[263], and hamstrung *her*,

30. (فكيف . . . ونذر) So how *dreadful* have been my chastisement and my warnings!

31. (انا . . المحتظر) Verily We! We sent upon them one shout[264], and they became as the stubble of a fold-builder[265].

32. (ولقد . . . مدكر) And assuredly We have made the Qurān easy for admonition; is there, then, any one who would be admonished.

33. (كذبت . . . بالنذر) Then belied the warnings[266] the people of Lūt.

34. (انا . . . بسحر) Verily We! We sent upon them a gravel storm[267] save the family of Lūt[268]. Them We delivered at early dawn.

251. (of their prophet).

252. (of their prophet, slightingly).

253. *i. e.*, neither angel nor demi-god.

254. (unattended by hosts of heaven).

255. (of all the persons !).

256. *i. e.*, immediately at their death. This was said by God to the prophet of the time.

257. (of the two, either the prophet or his opponents).

258. (in a miraculous way, in response to their incessant demands for a miracle).

259. *i. e.*, to test which of them believes and which of them denies.

260. (at their insults and provocation).

261. *i. e.*, between the Thamudites and the she-camel. See P. VIII. n. 546 ff.

262. In order to slay her; the reference is to Qidar bin Salif. who was a stranger dwelling among the Thamudites.

263. Or 'he emboldened himself.'

264. *i. e.*, cry of an angel.

265. *i. e.*, became completely dead and extirpated.

266. (of their prophets).

267. (which killed them all).

268. *i. e.*, such of them as were his followers.

شُكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾ وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا
عَذَابِي وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا
الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾ ع وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا
فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ
نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾

35. (نعمة . . . شكر) as a favour from Us. Thus do We recompense him who gives thanks[269].

36. (ولقد . . . بالنذر) And assuredly he had warned them of Our grasp, but they doubted the warnings.

37. (ولقد . . . ونذر) And they solicited him for his guests[270]; then We deprived them of their sight[271], taste then My chastisement and My warnings.

38. (ولقد . . . مستقر) And thus met them early in the morning a settled chastisement[272].

39. (فذوقوا . . . ونذر) Taste then My chastisement and My warnings.

40. (ولقد . . . مدكر) And assuredly We have made the Qurān easy for admonition; is there, then, anyone who would be admonished ?

SECTION 3

41. (ولقد . . . النذر) And assuredly there came the warning unto the household of Fir'awn.

42. (كذبوا . . . مقتدر) They belied Our signs[273], every one thereof. Then We seized them with the grip of the Mighty, the Powerful.

43. (اكفاركم . . . الزبر) Are you infidels better than those[274] ? Or, is there an immunity[275] for you in the Writs ?

44. (ام . . . منتصر) Or is it *that* they say: we are a people prevailing[276] ?

45. (سيهزم . . الدبر) Soon will *this* multitude[277] be vanquished[278], and they will turn their backs[279].

46. (بل . . . وامر) Aye: the Hour is their appointed term[280] and the Hour will be *far* more grievious and *far* more bitter[281].

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269. *i. e.*, who believes in Our Revelation.

270. Who were angels in human shape. For مراودة see P. XII. nn. 421, 448.

271. *i. e.*, blinded them ; deprived them of their sight.

272. (and beginning at their death).

273. *i. e.*, they persisted in denying that the miracles of Moses were evidences of his truth.

274. (so that you would remain immune from His chastisement, O Makkans !)

275. (promised and prescribed).

276. (against our opponents, and shall never be overcome).

277. The word جمع is used as the Quraish presumed too much on their numbers.

278. As it did at the battles of Badr, Ahzāb etc.

279. (in flight) i. *e*., they will meet with reprisals in this very world at no distant date. The holy Prophet repeated these words as he was putting on his coat-of-mail on the day of Badr. الدبر is here used in the collective sense meaning الادبار.

280. The time when they shall receive this full sentence is the Day of Judgement. What they suffer in this world is only an earnest of what they shall have to face in the Hereafter.

281. (than their punishment in this world).

إِنَّ الْمُجْرِمِينَ فِي ضَلٰلٍ وَّسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلٰى وُجُوهِهِمْ ۚ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وٰحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَّكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ إِنَّ الْمُتَّقِينَ فِي جَنّٰتٍ وَّنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

47. (ان . . . سعر) Verily the culprits are in *great* error and madness[282].

48. (يوم . . سقر) On the Day when they shall be dragged on their faces into the Fire, *it will be said to them*: taste the touch of the Scorching.

49. (انا . . . بقدر) Verily We have created everything by a measure[283].

50. (وما . . بالبصر) And Our commandment[284] is but one[285] as the twinkling of an eye.

51. (ولقد . . . مدكر) And assuredly We have destroyed[286] your likes[287]; is there, then, any one who would be admonished[288]?

52. (وكل . . فی الزبر) And everything they have done is in the writs[289].

53. (وكل . . مستطر) And everything, small or big, has been written down.

54. (ان . . . نهر) Verily the pious *will be* amid Gardens and rivers[290],

55. (فی . . . مقتدر) in a good seat[291], near a Sovereign Omnipotent.

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282. (in denying the occurrence of that Great Day).

283. So that every event occurs at its proper, appointed time.

284. (for the advent of that Day).

285. (commandment) *i. e.*, the execution of Our purpose shall be but a single act executed at a moment.

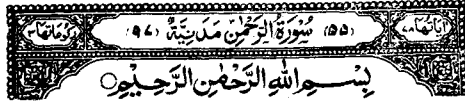
286. (in the past, O Makkans !).

287. *i. e.*, men of the same persuasion.

288. (by their example).

289. (kept by the attending angels)

290. نہر is here used in a plural 'sense; standing for انہار : نہر also signifies 'Amplitude ; or, light and amplitude.' (LL)

291. صدق is not only 'Truth', 'veracity', but a noun signifying anything to which goodness is attributed, is prefixed to صدق, governing it in the genitive case, so that one says رجل صدق. A man of good nature,...and صدیق صدق a friend of good nature, and likewise امراة صدق a woman of good nature. and in like manner also حمار صدق an ass of a good kind, and ثوب صدق a garment, or piece of cloth, of good quality.' (LL)

الرَّحْمٰنُ ﴿١﴾ عَلَّمَ الْقُرْاٰنَ ﴿٢﴾ خَلَقَ الْاِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ اَلشَّمْسُ وَ الْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَّالنَّجْمُ وَ
الشَّجَرُ يَسْجُدٰنِ ﴿٦﴾ وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ﴿٧﴾ اَلَّا تَطْغَوْا فِي الْمِيْزَانِ ﴿٨﴾ وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا
تُخْسِرُوا الْمِيْزَانَ ﴿٩﴾ وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ﴿١٠﴾ فِيْهَا فَاكِهَةٌ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ﴿١١﴾ وَالْحَبُّ
ذُو الْعَصْفِ وَ الرَّيْحَانُ ﴿١٢﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٣﴾ خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

Sūrat-ur-Rahmān

The Compassionate. LV

(Madinian, 3 Sections and 78 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الرحمٰن) The Compassionate[292].
2. (علم القرآن) He taught[293] the Qurān.
3. (خلق الانسان) He created man[294].
4. (علمه البيان) He taught him distinctness[295].
5. (الشمس . . . بحسبان) The sun and the moon are in recknoning[296].
6. (و النجم . . . يسجدٰن) And herbs and trees do obeisance[297].
7. (والسماء . . الميزان) And the sky ! He has elevated it and set the balance.
8. (الا . . . الميزان) that you should not trespass in respect of the balance[298].
9. (واقيموا . . . الميزان) And observe the weight with equity, and do not make the balance deficient[299].
10. (والارض . . . للأنام) And the earth : He has laid it for the creatures[300].
11. (فيها . . . الاكمام) Therein are fruit and palm-trees sheathed.
12. (والحب . . . الريحان) and grain chaffed and *other* food[301].
13. (فباى . . . تكذبٰن) Which, then, of the benefits of your Lord will you twain[302] deny ?
14. (خلق . . . كالفخار) He created man[303] from potter's clay.

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292. (Whose acts of compassion and beneficence are numberless). For رحمن see P. I. n. 14.

293. (His apostle and then through him, mankind in general).

294. (with capacity to receive inspiration and Divine guidance).

295. (of speech, whereby he can diffuse the knoweldge of the Qurān).

296. *i. e.*, they follow a calculable path in their motion.

297. (to His will and disposition.) This strikes at the root of the universally prevalent plant-lore and tree-cult. 'Trees have been objects of worship in all parts of the world . . . . They were worshipped among the Semites and the Hebrews were no exception to this.' (JE. XII. p. 239). 'The worship of sacred trees is one of the most widely rife religious phenomena in the early Greek world' (DB. V. p. 113). 'There is . . . . abundant evidence that in all parts of the Semitic area trees were adored as divine.' (Robertson Smith, *Religion of the Semites*, p. 185). 'In fact, the evidence for tree-worship is almost unmanageably large.' (EBr. XXVII. p. 236. 11th Ed.)

298. *i. e.*, that you may observe equality and justice in your dealings.

299. (by diminishing the weight).

300. Or, 'mankind.'

301. Or 'fragrance.' ريحان in addition to its other meanings is 'A bounty, or gift, of God, such as the means of subsistence; syn. رزق (LL).

302. (O men and genii !). The two species of rational creatures accountable for their acts.

303. *i. e.*, the first human being: Adam.

وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ﴿١٥﴾ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٦﴾ رَبُّ الْمَشْرِقَیْنِ وَرَبُّ الْمَغْرِبَیْنِ ﴿١٧﴾
فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٨﴾ مَرَجَ الْبَحْرَیْنِ یَلْتَقِیٰنِ ﴿١٩﴾ بَیْنَهُمَا بَرْزَخٌ لَّا یَبْغِیٰنِ ﴿٢٠﴾ فَبِاَیِّ اٰلَآءِ
رَبِّكُمَا تُكَذِّبٰنِ ﴿٢١﴾ یَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنْشَئٰتُ
فِی الْبَحْرِ كَالْاَعْلَامِ ﴿٢٤﴾ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٥﴾ كُلُّ مَنْ عَلَیْهَا فَانٍ ﴿٢٦﴾ وَّیَبْقٰی وَجْهُ رَبِّكَ
ذُو الْجَلٰلِ وَالْاِكْرَامِ ﴿٢٧﴾ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٨﴾ یَسْـَٔلُهٗ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ
كُلَّ یَوْمٍ هُوَ فِیْ شَاْنٍ ﴿٢٩﴾ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ اَیُّهَ الثَّقَلٰنِ ﴿٣١﴾ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا

15. (وخلق . . . نار) And has created the Jinn[304] from a flame of fire.

16. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny[304-A] ?

17. (رب . . . المغربین) *He is* Lord of the two easts and the two wests[305].

18. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

19. (مرج . . . یلتقیٰن) He has let loose the two oceans[306].

20. (بینهما . . . یبغیٰن) In-between them is a barrier they cannot pass[307].

21. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

22. (یخرج . . المرجان) There come forth from the two the pearl and the coral.

23. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

24. (وله . . . کالاعلام) His are the ships slanted like mountains in the sea.

25. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

SECTION 2

26. (کل . . . فان) Everyone[308] who is thereon[309] is mortal[310].

27. (ویبقٰی . . . الاکرام) And there will remain the Face of thy Lord, Owner of Majesty and Beneficence[311].

28. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

29. (یسئله . . . شان) Of Him begs whosoever is in the heavens and the earth[312]. Every day[313] He is in a *new* state[314].

30. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

31. (سنفرغ . . . الثقلٰن) Soon[315] We shall direct *Ourselves* to you[316], O two classes[317] !

304. *i. e.*, the first of their species.

304-A. Compare for the constant recurrence, like a refrain in poetry, of this verse a verse in the OT :—'For his mercy endureth for ever.' (Ps. 136 : 1-26). This has 26 repetitions while the Quran has 31.

305. The dual number of the east and the west signifies the different points of the horizon at which the sun rises and sets at the summer and winter solstice, or the extreme points of the rising and setting of the sun during the year ; or it may refer to the rising and setting-points of both the sun and the moon.

306. (of salt and fresh water) See P. XIX. n. 73.

307. (so the saltish does not overpass its bounds and mix itself with the sweet). Also see P. XIX. n. 75.

308. (of the living creatures).

309. *i. e.*, on the earth.

310. *i. e.*, everyone of the creatures is mortal.

311. *i. e.*, He alone is Immortal, Everliving.

312. *i. e.*, everyone of the creatures, even among the great ones, is entirely dependent on Him, and of Him seeks its needs.

313. *i. e.*, every moment of the time.

314. (creating and re-creating the world and ever renewing His activities). God is thus not only the Creator of the universe but also its Sustainer at every moment of its existence. The entire cosmic order is ever dependent on His will, incapable of sustaining and developing itself and performing its work, without His aid, in virtue of its own inherent energies, and creation is not an act of the past combining automatically ; His creative activity is incessant. This refutes the Hindu doctrine that Brahma, 'having performed his legitimate part in the mundane evolution by his original creation of the universe, has retired into the background.' (EBr. XI. p. 577). This also repudiates the mechanistic conception of the deism, which limits the divine activity to creation of the world and denies to Him any direct contact with His creation and also the Greek idea that God is static, and aloof from the world. A Christian scholar sums up the position of the orthodox Muslim theologian thus :— He regards the world and all the events in the world as a perpetual miracle——always and constantly going on. It is not only that, by a creative miracle, the world was brought into existence ; . . . . but all through the existence of the world——from moment to moment——there is this miraculous creation going on . . . . When fire burns or when a knife cuts, that is not by any nature in the fire or quality in the knife. The cutting and the being cut, the burning and the being burned are all by Allah.' (Macdonald, *Aspects of Islam*, pp. 137-139).

315. *i. e.*, in the Hereafter.

316. (exclusively, for judgement).

317. (of mankind and the jinn) ثقلان is 'Anything held in high estimation, in such request, and preserved with care.' And by الثقلان are meant 'Mankind and jinn or genii ; because, by the discrimination that they possess, they excel other animate beings.' (LL)

تُكَذِّبٰنِ ﴿٣٢﴾ يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ
فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿٣٣﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ
نَّارٍ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿٣٥﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٦﴾ فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً
كَالدِّهَانِ ﴿٣٧﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا يُسْئَلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ﴿٣٩﴾
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٠﴾ يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ﴿٤١﴾ فَبِاَيِّ اٰلَآءِ
رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٢﴾ هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ﴿٤٣﴾ يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ﴿٤٤﴾

32. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

33. (یٰمعشر . . بسلطٰن) O assembly of jinn and mankind! If you are able to pass out of the regions of the heavens and the earth[318], then do pass out, but you cannot pass out except with an authority[319].

34. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

35. (یرسل . . . تنتصرٰن) There shall be sent against both[320] of you flame of fire[321] and smoke[322], and you will not *be able* to defend yourselves.

36. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

37. (فاذا . . . کالدهان) And when the heaven will be rent asunder and will become rosy like red hide[323].

38. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

39. (فیومئذ . . . جان) Neither man nor jinn will be questioned of his sin that Day[324].

40. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

41. (یعرف . . . الاقدام) The culprits will be known from their marks[325], and will be seized[326] by their fore-locks and their feet[327].

42. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

43. (هذه . . . المجرمون) This is the Hell which the culprits denied.

44. (یطوفون . . . آن) They shall go round between it and boiling hot water[328].

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318. (to avoid the decree of God).

319. (and the authority you are utterly lacking).

320. *i. e.*, the guilty ones among the mankind and jinn.

321. (to burn) شواظ is 'Flame without smoke . . . . or, a piece of fire in which is no smoke; or flame of fire.' (LL).

322. (to choke) نحاس is 'Smoke in which is no smoke that rises high, and of which the heat is weak, and which is free from flame.' (LL).

323. (owing to the very great terror).

324. (in order to inform the All-Knowing Lord of his guilt). The examination that they will undergo as their trial would be to convince them and to silence their own selves).

325. (apparent in their faces).

326. (in the most humiliating and tortuous manner).

327. (and cast into the Hell).

328. *i. e*,. tormented now by the Hell-fire and now by the scalding water.

فبای الاء ربكما تكذبٰن ﴿٤٥﴾ ولمن خاف مقام ربه جنتٰن ﴿٤٦﴾ فبای الاء ربكما تكذبٰن ﴿٤٧﴾
ذواتا افنان ﴿٤٨﴾ فبای الاء ربكما تكذبٰن ﴿٤٩﴾ فيهما عينٰن تجريٰن ﴿٥٠﴾ فبای الاء ربكما
تكذبٰن ﴿٥١﴾ فيهما من كل فاكهة زوجٰن ﴿٥٢﴾ فبای الاء ربكما تكذبٰن ﴿٥٣﴾ متكـين على فرش
بطائنها من استبرق وجنا الجنتين دان ﴿٥٤﴾ فبای الاء ربكما تكذبٰن ﴿٥٥﴾ فيهن قٰصرٰت
الطرف لم يطمثهن انس قبلهم ولا جان ﴿٥٦﴾ فبای الاء ربكما تكذبٰن ﴿٥٧﴾ كانهن الياقوت
والمرجان ﴿٥٨﴾ فبای الاء ربكما تكذبٰن ﴿٥٩﴾ هل جزاء الاحسان الا الاحسان ﴿٦٠﴾ فبای

45. (فبای . . . تکذبٰن) Which, then, benefits of your Lord will you twain deny ?

SECTION 3

46. (ولمن . . . جنتٰن) And for him who[329] dreads the standing before his Lord[330] *will be* two Gardens.

47. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

48. (ذواتا افنان) With spreading branches[331].

49. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

50. (فیہما . . . تجریٰن) In them *will be* two fountains running[332].

51. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

52. (فیہما . . . زوجٰن) In them *will be* every kind of fruit in pairs[333].

53. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

54. (متکئین . . . دان) Reclining on the carpets lined with rich brocade ; and the fruits of the two Gardens will be near at hand[334].

55. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

56. (فیہن . . . ولاجان) Therein shall be damsels[335] of refraining looks[336], touched by neither men nor jinn[337].

57. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

58. (کانہن . . المرجان) Like[338] rubies and coral.

59. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny ?

60. (ہل . . . الاحسان) Is the recompense for good[339] other than good[340] ?

329. *i. e.*, is God-fearing in the highest degree.

330. (and therefore shuns the sins, great as well as small).

331. *i. e.*, planted with shady trees.

332. (far and wide).

333. Some being known, like the fruits of the earth; others of new and unknown species.

334. *i. e.*, within the reach of man as he sits or lies down.

335. (maidens of Paradise).

336. See P. XXIII. n. 192.

337. *i. e.*, before their destined espouses. Christian writers look askance, and almost in horror, at passages like this. And quite naturally. For in the system of Christian morals sex life is conceived as something inherently evil, at best only to be tolerated. This morbid attitude to life 'has appeared only with the advent of the black Christian era.' Islam has reversed this diseased outlook. It holds, freely and frankly, with modern scientific knowledge that sexual life is 'the source of the highest joys for which there is no substitute. It is the supreme and incomparable physiological happiness, which should be nursed and treasured, and not persecuted... Sex life is not at all a tolerated evil, difficult to escape, but ... a great blessing, without which life is colourless. The sexual element in human existence must be valued and treasured.' (Nemilov, *op. cit.*, pp. 200-201). See also P. I. n. 108.

338. (in the fairness of their complexion).

339. *i. e.*, doing good on the the part of the creatures.

340. *i. e.*, doing good on part of the Creator.

اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦١﴾ وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿٦٢﴾ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٣﴾
مُدْهَآمَّتٰنِ ﴿٦٤﴾ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٥﴾ فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿٦٦﴾ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا
تُكَذِّبٰنِ ﴿٦٧﴾ فِيْهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ ﴿٦٨﴾ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٩﴾ فِيْهِنَّ خَيْرٰتٌ
حِسَانٌ ﴿٧٠﴾ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧١﴾ حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا
تُكَذِّبٰنِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٥﴾ مُتَّكِـِٕيْنَ عَلٰى
رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٧﴾ تَبٰرَكَ اسْمُ رَبِّكَ ذِي الْجَلٰلِ
وَالْاِكْرَامِ ﴿٧٨﴾

ع

61. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

62. (ومن . . . جنتٰن) And below the two[341], *there will be* two *other* Gardens[342]

63. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

64. (مدھا متٰن) Dark-green[343].

65. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

66. (فیھما . . . نضاختٰن) In them *will be* two fountains gushing forth.

67. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

68. (فیھما . . . رمان) In them *will be* the fruit[344], date-palms and pomegranates.

69. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

70. (فیھن . . . حسان) Therein *will be damsels* comely[345] and beautiful[346].

71. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

72. (حور . . . فی الخیام) Fair ones[347], cloistered in tents[348].

73. (فبای . . . تکذبٰن) Which then, of the benefits of your Lord will you twain deny?

74. (لم . . . جان) Untouched by man and jinn[349].

75. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

76. (متکئین . . حسان) Reclining upon green cushions and rich carpets[349-A]

77. (فبای . . . تکذبٰن) Which, then, of the benefits of your Lord will you twain deny?

78. (تبارك . . الاكرام) Blessed be the name of thy Lord, Owner of Majesty and Beneficence.

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341. Or 'below the two.'

342. (for the common faithful).

343. 'Black by reason of intense greenness arising from abundant moisture, or irrigation.' (LL)

344. (delicious and juicy). See P. XXIII. n. 190.

345. (to mind and heart).

346. (to look at).

347. See P. XXIII. nn. 192 ff.

348. *i. e.*, as respectable modest maidens closely guarded from public view.

349. This description of physical pleasures in paradise, says Gibbon, 'has provoked the indignation, perhaps the envy, of the monks: they declaim against the impure religion of Mahomet; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran; useless would be the resurrection of the body, unless it were restored to the possession and exercise of its worthiest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man.' (GRE. VI. p. 231). See also n. 337 above.

349-A. *Cf.* the Bible :—'Behold thou art fair, my beloved, Yea, pleasant: also our bed is green.' (So. 1 : 16). 'Green is a colour pleasant to most people; but it is particular by welcome and refreshing to the parched eyes of the sun-burnt Arabians for whom it possesses a special appeal, probably because of its association with grass and vegetation in general, which are the basis of pastoral life. Hence the dominant role it plays in the colour 'scheme of the Quranic Paradise.' (Inayatullah, p. 122).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾ وَّبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَاءً مُّنْبَثًّا ﴿٦﴾ وَّكُنْتُمْ أَزْوَاجًا ثَلٰثَةً ﴿٧﴾ فَأَصْحٰبُ الْمَيْمَنَةِ مَا أَصْحٰبُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحٰبُ الْمَشْئَمَةِ مَا أَصْحٰبُ الْمَشْئَمَةِ ﴿٩﴾ وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ﴿١٠﴾ أُولٰٓئِكَ الْمُقَرَّبُوْنَ ﴿١١﴾ فِيْ جَنّٰتِ النَّعِيْمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ الْأَوَّلِيْنَ ﴿١٣﴾ وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ﴿١٤﴾

Sūrat-ul-Waqiah

The Event. LVI

(Makkan, 3 Sections and 96 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا . . . الواقعة) When the Event happens[350],
2. (ليس . . . كاذبة) and there can be no denial of its happening,
3. (خافضة رافعة) abasing[351] *one*, exalting[352] *others.*
4. (اذا . . . رجا) *This will be* when the earth is shaken *and* shaken[353],
5. (وبست . . . بسأ) and the mountains are crumbled *and* crumbled[354].
6. (فكانت . . . منبثا) So that they become scattered dust.
7. (وكنتم . . ثلثة) And you are in three groups[355].
8. (فاصحٰب . . . الميمنة) Those on the right hand[356], how *happy shall* those on the right hand be!
9. (واصحٰب . . المشئمة) Those on the left hand[357]; how *miserable shall* those on the left hand be!
10. (والسّٰبقون السّٰبقون) And the preceders[358] are the preceders[359].
11. (اولٰئك المقربون) Those *shall be* brought nigh[360],
12. (فى . . . النعيم) in Gardens of Delight—
13. (ثلة . . . الاولين) a multitude from the ancients[361],
14. (وقليل . . . الآخرين) and a few from the later generations[362].

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350. 'The original word, the force whereof cannot well be expressed by a single word, signifies a calamitous accident, which falls surely and with sudden violence, and is therefore made use of here to design the day of Judgement.' (Sale)

351. (for infidels).

352. (for believers).

353. *i. e.*, shaken with utmost violence and vehemence. When the earth shall be convulsed with violent convulsion.' (LL). 'When it المفعول المطلق stands alone and undefined مبهم it is employed للتاكيد for strengthening, or للتعظيم for magnifying *i. e.*, to add greater force to the verb; *e. g.*, اذا رجت الارض رجا و بست الجبال بسا when the earth shall be shaken with a shaking, (*i. e.*, shaken violently), and the mountains be crumbled with a crumbling, (*i. e.*, crumbled to dust).' (WGAL. II. p. 56-57).

354. *i. e.*, crumbled with utmost violence and vehemence. 'And the mountains shall be crumbled with a vehement crumbling, like flour.' (LL).

355. *i. e.*, you are separated into three classes, O mankind!

356. *i. e.*, the blessed ones, whose books of deeds will be delivered in their right hands.

357. *i. e.*, the damned ones, whose books of deeds will be delivered in their left hands.

358. (in respect of faith and good actions).

359. (to Paradise).

360. (unto God).

361. *i. e.*, those between the time of Adam and advent of the Holy Prophet of Islam.

362. *i. e.*, those between the advent of Islam and the Last Day.

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ﴿۱۵﴾ مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ﴿۱۶﴾ يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ﴿۱۷﴾ بِاَكْوَابٍ
وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ مَّعِيْنٍ ﴿۱۸﴾ لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ﴿۱۹﴾ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿۲۰﴾
وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ﴿۲۱﴾ وَحُوْرٌ عِيْنٌ ﴿۲۲﴾ كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ﴿۲۳﴾ جَزَآءًۢ بِمَا كَانُوْا
يَعْمَلُوْنَ ﴿۲۴﴾ لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿۲۵﴾ اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿۲۶﴾ وَاَصْحٰبُ الْيَمِيْنِ ۙ مَآ
اَصْحٰبُ الْيَمِيْنِ ﴿۲۷﴾ فِيْ سِدْرٍ مَّخْضُوْدٍ ﴿۲۸﴾ وَّطَلْحٍ مَّنْضُوْدٍ ﴿۲۹﴾ وَّظِلٍّ مَّمْدُوْدٍ ﴿۳۰﴾ وَّمَآءٍ مَّسْكُوْبٍ ﴿۳۱﴾ وَّ
فَاكِهَةٍ كَثِيْرَةٍ ﴿۳۲﴾ لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ﴿۳۳﴾ وَّفُرُشٍ مَّرْفُوْعَةٍ ﴿۳۴﴾ اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ﴿۳۵﴾

15. (على . . . موضونة) On couches lined *with gold*.

16. (متكئين . . . متقبلين) Reclining on them facing each other.

17. (يطوف . . مخلدون) Youths ever-young[363] will go round them[364],

18. (باكواب . . . معين) with goblets and ewers and cups of limpid drink.

19. (لا . . . ينزفون) Theirs will be no headiness, nor will they be inebriated[365].

20. (وفاكهة . . . يتخيرون) And with fruit of their choice.

21. (ولحم . . . يشتهون) And with fowl-flesh of their desire.

22. (وحور عين) And *there will be* fair ones large-eyed,

23. (كامثال . . . المكنون) the like[366] unto pearls well-guarded[367],

24. (جزآء . . . يعملون) a recompense for what they had been doing.

25. (لا يسمعون . . . تاثيما) No vain or sinful talk[368] will they hear therein.

26. (الا . . . سلٰما) *Only* the saying ; peace ! peace[369] !

27. (واصحب . . . اليمين) And the fellows on the right hand ; How *happy* shall the fellows on the right hand be !

28. (فی . . . مخضود) midst thornless lote-trees[370],

29. (وطلح منضود) and plantains laden with fruit[371],

30. (وظل ممدود) and the shade *over*-spread,

31. (وماء مسكوب) and water *over*-flowing,

32. (وفاكهة كثيرة) and fruit abundant,

33. (لا . . . ممنوعة) neither ending nor forbidden[372].

34. (وفرش مرفوعة) and couches raised.

35. (انا . . . انشاء) Verily We ! We have created those *maidens by a special* creation[373].

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363. (for attendance as waiters).

364. *i.e.*, destined to continue for ever in boyhood. Always of the same age ; never altering in age ; or, endowed with perpetual vigour ; that never becomes

decrepit. (LL).

365. *i. e.*, All pagan mythologies, even the most refined of them, are full of the amours of gods and goddesses and their jealousies and bickernings. Note that the Islamic Heaven knows no such thing.

366. (in respect of the fairness of complexion).

367. *i. e.*, the well-guarded, valued and treasured.

368. See n. 365 above.

369. The acme of spiritual bliss and peace of mind.

370. Or 'bent down with fruit.'

371. (from top to bottom).

372. Unlike earthy fruits its season will not be limited, nor there will be any restriction as to its consumption.

373. (peculiar to them). The heavenly maidens are created of finer materials than the females of this world, and are not subject to the inconveniences natural to the female sex, nor to the limitations of time and age.

فَجَعَلْنٰهُنَّ اَبْكَارًا ﴿٣٦﴾ عُرُبًا اَتْرَابًا ﴿٣٧﴾ لِّاَصْحٰبِ الْيَمِيْنِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ﴿٣٩﴾ وَ ثُلَّةٌ مِّنَ
الْاٰخِرِيْنَ ﴿٤٠﴾ وَ اَصْحٰبُ الشِّمَالِ ۬ مَآ اَصْحٰبُ الشِّمَالِ ﴿٤١﴾ فِيْ سَمُوْمٍ وَّ حَمِيْمٍ ﴿٤٢﴾ وَّ ظِلٍّ مِّنْ
يَّحْمُوْمٍ ﴿٤٣﴾ لَّا بَارِدٍ وَّ لَا كَرِيْمٍ ﴿٤٤﴾ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ﴿٤٥﴾ وَ كَانُوْا يُصِرُّوْنَ
عَلَى الْحِنْثِ الْعَظِيْمِ ﴿٤٦﴾ وَ كَانُوْا يَقُوْلُوْنَ ۬ اَئِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿٤٧﴾
اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ﴿٤٨﴾ قُلْ اِنَّ الْاَوَّلِيْنَ وَ الْاٰخِرِيْنَ ﴿٤٩﴾ لَمَجْمُوْعُوْنَ ۬ اِلٰى مِيْقَاتِ يَوْمٍ
مَّعْلُوْمٍ ﴿٥٠﴾ ثُمَّ اِنَّكُمْ اَيُّهَا الضَّآلُّوْنَ الْمُكَذِّبُوْنَ ﴿٥١﴾ لَاٰكِلُوْنَ مِنْ شَجَرٍ مِّنْ زَقُّوْمٍ ﴿٥٢﴾ فَمَالِـُٔوْنَ

36. (نجعلهن ابكارا) And have made them *perpetual* virgins[374],
37. (عربا اترابا) loving[375], of equal age[376],
38. (لا . . . اليمين) for the fellows on the right hand.

SECTIONS 2

39. (ثلة . . . الاولين) A multitude from the ancients,
40. (وثلة . . . الآخرين) and a multitude from the later generations[377].
41. (واصحٰب . . . الشمال) And the fellows on the left hand! How *miserable shall* the fellows on the left hand *be*!
42. (فى . . . حميم) amidst scorching wind and scalding water,
43. (وظل . . . يحموم) and the shade of dark smoke,
44. (لا . . . كريم) neither cool nor pleasant[378].
45. (انهم . . . مترفين) Verily they had been affluent before[379],
46. (وكانوا . . العظيم) and they had been persisting in heinous offences[380].
47. (وكانوا . . . لمبعوثون) And they used to say[381], when we are dead and have become dust and bones, shall we indeed be raised?——
48. (اوآباؤنا الاولون) *We* and our fathers of old?
49. (قل . . . الآخرين) Say thou[382], verily the ancients and those of the later generations,
50. (لمجموعون . . . معلوم) are *all* going to be assembled on the assigned time of a Day Known.
51. (ثم . . . المكذبون) Then verily you, you erring, denying *people*,
52. (لاكلون . . . زقوم) shall surely eat of the tree of Az-Zaqqūm[383],

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374. Their gift of virginity will be perpetual. Howoftensoever their husbands might go in unto them, they shall always find them virgins. See nn. 337, 349 above.

375. (their spouses).

376. (with their spouses).

377. (shall there be on the right hand).

378. *i. e.*, with nothing either to refresh or to please.

379. *i. e.*, while on the earth, they squandered their wealth in shameless self-indulgence.

380. (of infidelity and polytheism).

381. (in denial and redicule).

382. (O Prophet !)

383. See P. XXIII. n. 210).

مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾ هَٰذَا
نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ ءَأَنْتُمْ
تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰ أَنْ
نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾
أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا
فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

53. (فمالئون . . . البطون) and shall fill *your* bellies with it,

54. (فشاربون . . . الحميم) and shall drink of boiling water[384],

55. (فشاربون . . . الهيم) drinking as the drinking of thirsty camels raging with thirst.

56. (هذا . . . الدين) This *shall be* their entertainment on the Day of Requital.

57. (نحن . . . تصدقون) Verily We! it is We Who created you[385], why do you not confess[386]?

58. (افرءيتم . . . تمنون) Do you behold what you emit[387]?

59. (ءانتم . . . الخلقون) Then is it you[388] who create him[389], or are We the Creator[390]?

60. (نحن . . . بمسبوقين) We! it is We who have decreed death unto you *all*[391] and We are not to be outstripped[392],

61. (على . . . تعلمون) in that We may substitute *others* like you and may produce you into what you know not[393].

62. (ولقد . . . تذكرون) And assuredly you have *fully* known the first production[394]. Why do you not heed[395]?

63. (افرءيتم . . . تحرثون) Do you behold what you sow?

64. (ءانتم . . . الزرعون) Do you cause it to grow, or are We the Grower[396]?

65. (لو . . . تفكهون) If We willed, We would surely make it chaff, so that you would be left wondering[397],

66. (انا لمغرمون) we are undone indeed[398].

67. (بل . . . محرومون) Aye! we are deprived *altogether*[399].

68. (افرءيتم . . . تشربون) Do you behold the water which you drink.

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384. *i. e.*, on the top of it; to fill their cup of misery.

385. (for the first time, as you admit, out of nothing).

386. (the truth of resurrection).

387. *i. e.*, the seed.

388. (out of it).

389. *i. e.*, man.

390. (of man therefrom).

391. (and its appointed time). The purport of this passage and the preceding one is : We are the sole Creator, Preserver and Destroyer. On the universality and inevitability of death compare the observations of Seneca, the noted Roman philosopher —'To suffer death is but the law of nature, and it is a great comfort that it can be done but once. In the very convulsions of it we have this consolation, that our pain is near an end, and that it frees us from all miseries of life . . . . What Providence has made a necessity human prudence should comply with cheerfully. As there is a necessity of death, so that necessity is equal and invincible.'

392. (in Our Purpose). *i. e.*, none can frustrate Divine decrees. Death is not in the nature of punishment; it is not the result of some initial disobedience on the part of man. It is a cardinal condition of existence. This lends no support whatever to the Biblical conception of death, that it is the result of an act of disobedience. 'But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.' (Ge. 2 : 17). 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' (Ro. 5: 12). 'For the wages of sin is death.' (Ro. 6: 23) 'And sin, when it is finished, bringeth forth death.' (Ja. 1 : 15). See also P. IV. n. 288.

393. *i. e.*, We are able to replace you by other human beings and to transfigure you into something strange.

394. (by Our act of Creation).

395. (and conclude thereby that We are able to produce by resuscitation.)

396. *i. e.*, the causer of its growth. It is God who is the Grower of all that grows on earth, and there are no goddesses of corns and harvests, such as Ceres, Damaetas, Parsephane or Proserpine.

397. (at what had befallen you in respect of your seed-produce; and exclaiming——).

398. مغرم literally is 'shackled, or burdened with debt.'

399. (of the fruit of our labour and time bestowed on the cultivation). *i. e.*, unfortunate wretches, devoid of good and prosperity.

ءَاَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْلَا تَشْكُرُوْنَ ﴿٧٠﴾
اَفَرَءَيْتُمُ النَّارَ الَّتِيْ تُوْرُوْنَ ﴿٧١﴾ ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ﴿٧٢﴾ نَحْنُ جَعَلْنٰهَا
تَذْكِرَةً وَّمَتَاعًا لِّلْمُقْوِيْنَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٧٤﴾ فَلَآ اُقْسِمُ بِمَوٰقِعِ النُّجُوْمِ ﴿٧٥﴾
وَاِنَّهٗ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ ﴿٧٦﴾ اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ ﴿٧٧﴾ فِيْ كِتٰبٍ مَّكْنُوْنٍ ﴿٧٨﴾ لَّا يَمَسُّهٗٓ اِلَّا
الْمُطَهَّرُوْنَ ﴿٧٩﴾ تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٨٠﴾ اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ ﴿٨١﴾ وَتَجْعَلُوْنَ
رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ﴿٨٢﴾ فَلَوْلَآ اِذَا بَلَغَتِ الْحُلْقُوْمَ ﴿٨٣﴾ وَاَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ﴿٨٤﴾ وَنَحْنُ

69. (ءانتم . . . المنزلون) Is it you who sends it down from the rain-cloud, or are We the sender down?

70. (لو نشاء . . . تشكرون) If We willed, We would surely make it brackish. Why do you not give thanks?

71. (افرءيتم . . . تورون) Do you behold the fire you strike out[400]?

72. (ءانتم . . . المنشئون) Is it you who produce the tree thereof, or are We the Producer[401]?

73. (نحن . . . للمقوين) We! it is We Who made it a reminder[402], and a provision for the campers[403].

74. (فسبح . . . العظيم) So hallow thou[404] the name of thy Lord, the Mighty.

SECTION 3

75. (فلا . . . النجوم) I swear[405] by the setting of the stars——

76. (وانه . . . عظيم) and that is a mighty oath, if you but knew——

77. (انه . . . كريم) that it is an honoured Recitation[406],

78. (فى . . . مكنون) in a Book well-guarded[407],

79. (لا . . . المطهرون) Which none can touch except the purified[408].

80. (تنزيل . . . العلمين) *It is* a revelation from the Lord of the worlds.

81. (افبهذا . . مدهنون) Is this the discourse that you hold so lightly[409]?

82. (وتجعلون . . . تكذبون) And make *it* your provision[410] that you should deny *it*?

83. (فلولا . . . الحلقوم) Wherefore then, when the *soul* comes up to the wind-pipe——

84. (وانتم . . . تنظرون) and you are looking on[411],

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400. The chief primitive methods of fire-making are frictional and percussive.

'Among barbarous people of to-day the frictional is the most used . . . . In Borneo, Sumatra, and part of Eastern Asia, fire is occassionally made by striking together two pieces of split bamboo.' (ERE. VI. pp. 26, 27). See also P. XXIII. n. 138.

401. (and is there any such thing as a fire-god or fire-deity ?) See also P. XXIII. n. 138.

402. (to put in the minds of men the fire of Hell, and also to point out that fire is not to be taken as an object of worship). 'In the ancient Jewish religion and many others fire is the means whereby offerings are transmitted to the deity or to departed souls as among the Greeks. In many cases fire itself is worshipped, and often the worship of the sun can scarcely be distinguished from that of fire. The ancient Mexicans had a fire-god Xiubenctli . . . . Among more civilized people the ancient Assyrians, Chaldeans, and Phoenicians practised fire-worship . . . . Among the ancient Aryans, if we use so indefinite a term, Agni (Latin *ignnis*) was the chief god. Even to-day fire-worship is a notable feature of Hinduism, ... and is the dominant factor in the religion of the Zoroastrians or Parsees.' (EBr. IX. p. 263). 'The god Agni is the most perfect instance of a divinized personification of fire. He is the giver of immortality, and purges from sin. After death he burns away the guilt of body and carries the immortal part to heaven . . . . Whereas the worship of Agni and the ancient ritual has degenerated in Hinduism, the modern Parsees practise a very conservative form of the ancient fire-ritual.' (ERE. VI. pp. 29, 30).

403. (and travellers in particular, and to mankind in general). 'A fire, or light, or beacon in many places directs a traveller on the way. Lighthouses at sea and beacons in modern aerodromes serve the same purpose for mariners and airmen.' (AYA).

404. (O Prophet !).

405. لااقسم does not convey a negative meaning. 'In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, and, on the contrary, be inserted in affirmation.' (WGAL. II. p. 305). An oath when uttered by God means His calling to witness some of the great and special objects of His creation.

406. 'Through all the vicissitudes of thirteen hundred years', observes a Christian scholar of twentieth century, 'the Koran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book deserves 'to be widely read in the West, more specially in these days when space and time have been almost annihilated by modern invention, and when public interest embraces the whole world.' (Sir Denison Ross in Sale's *Translation of the Koran*, Intro. p. VII).

407. *i. e.*, the original of which is preserved from the touch of impure hands.

408. *i. e.*, the angels of God ; free from all taint of sin. The phrase has also been held to mean : 'None shall attain to the knowledge of its true meanings except those who have purified themselves from the filth of corrupt conduct, and ignorance and acts of disobedience.' (LL).

409. (and reject, O infidels !).

410. Or, in English idiom, 'make it your daily bread.'

411. (as pitying and sympathising onlookers of the dying person).

أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلٰكِنْ لَّا تُبْصِرُوْنَ ﴿٨٥﴾ فَلَوْلَآ إِنْ كُنْتُمْ غَيْرَ مَدِيْنِيْنَ ﴿٨٦﴾ تَرْجِعُوْنَهَآ إِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿٨٧﴾ فَأَمَّآ إِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿٨٨﴾ فَرَوْحٌ وَّرَيْحَانٌ وَّجَنَّتُ نَعِيْمٍ ﴿٨٩﴾ وَأَمَّآ إِنْ
كَانَ مِنْ أَصْحٰبِ الْيَمِيْنِ ﴿٩٠﴾ فَسَلٰمٌ لَّكَ مِنْ أَصْحٰبِ الْيَمِيْنِ ﴿٩١﴾ وَأَمَّآ إِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ
الضَّآلِّيْنَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيْمٍ ﴿٩٣﴾ وَّتَصْلِيَةُ جَحِيْمٍ ﴿٩٤﴾ إِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ﴿٩٥﴾ فَسَبِّحْ
بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٩٦﴾

85. (ونحن . . . تبصرون) We are nigher to him than you are[412], but you behold not[413].

86. (فلولا . . . مدينين) Wherefore then, if you are not to be requited[414].

87. (ترجعونها . . . صٰدقين) Can you cause it[415] not to return[416], if you say sooth[417]?

88. (فاما . . . المقربين) Then[418] if he be of the brought-nigh[419]

89. (فروح . . . نعيم) *For him shall be* repose[420] and fragrance[421] and a Garden of Delight.

90. (واما . . . اليمين) And if he be of the fellows on the right hand[422].

91. (فسلم . . . اليمين) then[423]: peace unto thee, *for thou art* of those on the right hand.

92. (واما . . الضآلين) And if he be of the rejectors, the erring,

93. (فنزل . . . حميم) then, an entertainment of the boiling water,

94. (وتصلية جحيم) and roasting in a Blaze.

95. (ان . . . اليقين) Verily this! this is the very truth.

96. (فسبح . . . العظيم) So hallow thou[424] the name of thy Lord, the Mighty.

412. *i. e.*, We in Our all-encompassing, all pervading knowledge, are more aware of his true condition than you, mere men, can possibly be.

413. *i. e.*, are not even aware of Our close proximity.

414. (for your deeds). *i. e.*, if final Requital is not to take place.

415. *i. e.*, the departing soul.

416. (into the body).

417. *i. e.*, if you are right in respect of your denial of the Resurrection. The purport is: if there is to be no Resurrection of the dead, as you maintain with such vehemence, and which implies that you are able to prevent God from resuscitating

souls, then cause the soul of the dying person, on whose account you are so anxious, to return into his body ; for you may do that more easily than avoid the resurrection.

418. *i. e.*, to sum up.

419. See n. 360 above.

420. Or 'evening breeze'.

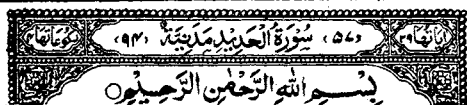
421. See n. 301 above.

422. See n. 356 above.

423. Thus he will be greeted.

424. (O Prophet !).

آياتها ۲۹ (۵۷) سُورَةُ الْحَدِيدِ مَدَنِيَّةٌ (۹۴) رکوعاتها ۴

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱﴾ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَ
يُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۲﴾ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ
عَلِيْمٌ ﴿۳﴾ هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا
يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ۚ وَهُوَ مَعَكُمْ اَيْنَ

Sūrat-ul-Ḥadīd

The Iron. LVII

(Madinian, 4 Sections and 29 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبح . . . الحكيم) Hallows Allah whatsoever is in the heavens and the earth[425], and He is the Mighty, the Wise.

2. (له . . . قدير) His is the dominion of the heavens and the earth[426]; He gives life and causes death ; and He is Potent over everything.

3. (هو . . . عليم) He is the First[427] and the Last[428], and the Evident[429] and the Imminent[430] and He is the Knower of everything.

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425. (in its own language).

426. He is their sole Creator and Ruler, and there are no such absurd things as heaven-gods or earth-deities.

427. *i. e.*, Prior to every other existing entity ; the Eternal ; without beginning.

428. *i. e.*, surviving all existing entities ; the Everlasting ; without end.

429. *i. e.*, Self-evident in respect of the *fact* of His existence. (Th). Or, Manifest in regard to His attributes.

430. *i. e.*, subtle in respect of the *nature* of His existence. (Th). Or, Transcendent in regard to His person.

مَا كُنْتُمْ ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٤﴾ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاِلَى اللّٰهِ تُرْجَعُ
الْاُمُوْرُ ﴿٥﴾ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ۚ وَهُوَ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ﴿٦﴾ اٰمِنُوْا
بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ۚ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ
كَبِيْرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَالرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ اَخَذَ مِيْثَاقَكُمْ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٨﴾ هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖٓ اٰيٰتٍۢ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ
اِلَى النُّوْرِ ۚ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿٩﴾ وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ

4 (هوالذی . . بصیر) He it is Who created[431] the heavens and the earth in six days[431-A]; then he established *Himself* on the Throne[432]. He knows[433] whatsoever plunges into the earth[434], and whatsoever comes forth therefrom[435], and whatsoever descends from the heaven[436] and whatsoever ascends thereto[437]; and He is with you[438] wheresoever you be[439]. And Allah is Beholder of whatever you do.

5. (له . . . الامور) His is the dominion of the heavens and the earth, and to Allah will *all* affairs[440] be brought back[441].

6. (یولج . . . الصدور) He plunges the night into the day, and plunges the day into the night[442], and He is the Knower of whatsoever is in the breasts.

7. (آمنوا . . . کبیر) Believe in Allah and His messenger and spend of that whereof He has made you successors to[443]. Those of you who believe and spend—theirs shall be a great wage[444].

8. (ومالکم . . . مومنین) And why is it that you[445] believe not in Allah[446] whereas the messenger[447] is calling you to believe in your Lord, and He has already taken your bond[448], if you are *going to be* believers?

9. (هوالذی . . . رحیم) He it is Who[449] sends down to His bondman[450] clear signs[451] that he[452] may bring you forth from darkness[453] into the light[454], and verily Allah is to you Tender, Merciful.

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431. (out of nothing). See P. VIII. n. 483.

431-A. See P. VIII. n. 484.

432. See P. VIII. n. 485.

433. Although He Himself is only partly known, His own knowledge is not in the least degree imperfect. His knowledge is absolutely perfect and all-encompassing.

434. Such as rain-water.

435. Such as plants.

436. Such as Divine Commandments.

437. Such as human actions.

438. (in His permeating knowledge and awareness).

439. (and in whatsoever condition of existence). He is independent of all conditions of space and Time. Speaking of the modern desert Arabs, observes T. E. Lawrence :—' . . . . Just heaven above and unspotted earth beneath ; and the only refuge and rhythm of their being is in God . . . . He alone is great, and yet there is a homeliness, and every-day-ness of this Arab God who rules their eating, their fighting and their lusting ; and is their commonest thought, and companion . . . . He is the commonest of their words.' (cited by Doughty, ***Travels in Arabia Deserta*** I.p.23).

440. Whether material or spiritual.

441. (for disposal and judgement).

442. See P. III. n. 327.

443. Notice the essential impermanence of wealth implied in the words 'successors to.' All wealth really belongs to God ; men are only stewards as trustees suceeding one another.

444. (in the Hereafter).

445. (O infidels !).

446. *i. e.*, in His Religion.

447. (whose veracity is fully admitted by you).

448. (in the begining of Creation). So that the stronger arguments and motives for believing in Him are ingrained in your nature. See P. IX. n. 280.

449. (out of His solicitude).

450. *i. e.*, the Prophet Muhammad. See P. I. n. 98.

451. Or 'revelations'.

452. ——that special and final envoy of God——

453. (of infidelity and unbelief).

454. (of faith and belief).

السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا يَسْتَوِىْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَ قٰتَلُوْا ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝١٠ مَنْ ذَا الَّذِىْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗۤ اَجْرٌ كَرِيْمٌ ۝١١ يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ جَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝١٢ يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ

10. (ومالكم . . . خبير) And how is it that you spend not in the cause of Allah when Allah's shall be the inheritance of the heavens and the earth[455]? Those of you[456] who spent and fought[457] before the victory[458] shall not be held equal[459]. They are greater in rank than those who spent and fought[460] afterwards; unto each[461] Allah has promised good[462]; and He is Aware of whatsoever you do.

SECTION 2

11. (من . . . كريم) Who is he that will lend Allah a goodly loan[463], so that He may multiply it[464] for him? and his will be an honourable wage[465].

12. (يوم . . . العظيم) *Mention the* Day whereon thou[466] shalt see the believing men and women, their light[467] running before them[468] and on their right hands[469]; glad tidings to you To-day: Gardens with running water beneath them, they *will* abide therein. That; it is a mighty achievement.

455. (when all else will die and He Alone will live).
456. (O new converts to Islam!).
457. (in defence of faith).
458. *i. e.*, before the conquest of Makka.
459. (with those who will contribute and fight for the same afterwards).
460. (for the propagation of the faith).
461. *i. e.*, both the former and the latter.
462. (according to the merits).
463. See P. II. nn. 627, 628.
464. *i. e.*, increase its reward in quantity.
465. (in quality).
466. (O Prophet!).
467. Symbolic of their true faith.
468. (and leading them on the right way to Paradise).
469. This light will emanate from the book wherein their actions are recorded and which they will hold in their right hand.

بَابٌ ۭ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾ يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ۭ قَالُوْا بَلٰى
وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ حَتّٰى جَاۗءَ اَمْرُ اللّٰهِ وَغَرَّكُمْ
بِاللّٰهِ الْغَرُوْرُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ الَّذِيْنَ كَفَرُوْا ۭ مَاْوٰىكُمُ النَّارُ ۭ هِيَ
مَوْلٰىكُمْ ۭ وَبِئْسَ الْمَصِيْرُ ﴿١٥﴾ اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَمَا نَزَلَ
مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ۭ
وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿١٦﴾ اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ قَدْ بَيَّنَّا لَكُمُ

13. (يوم . . . العذاب) *It shall be the* Day whereon the hypocrites, men and women[470], will say[471] to the faithful[472]: wait for us[473] that we may borrow *some* light from you. It will be said: go back and seek a light *elsewhere*. A high wall, will then be set up between them[474], wherein *will be* a door, of which the inside has mercy and the outside of which is toward the torment.

14. (ينادونهم . . . الغرور) They[475] will call to them: have we not been with you[476]? They will say: yes[477]: but you tempted your souls[478] and you waited[479] and you doubted[480] and your *vain* desires beguiled you until there came the affair of Allah[481], and in respect of Allah the beguiler[482] beguiled you.

15. (فاليوم . . . المصير) To-day therefore will no ransom be accepted of you, nor of those who *openly* disbelieved; your abode is the Fire; that[483] is your companion[483-A], a hapless destination.

16. (الم . . . فسقون) Is not the time yet come[484] for those who believe[485], that their hearts should humble *themselves*[486] to Allah's admonition and to the truth which has been revealed[487], and that they do not become as those who were given the Book before[488], and the time[489] was extended to them, and so their hearts were hardened[490]? And many of them were ungodly[491].

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470. (who resembled only outwardly the Muslims in this world).
471. (in utter anguish, realising the hopelessness of their position).
472. (who will be hastening to Paradise with extreme swiftness).
473. انظرونا is here synonymous with انتظرونا (LL).
474. *i. e.*, between the believers and hypocrites.
475. *i. e.*, the hypocrites.
476. (in the world, O believers!).
477. *i. e.*, outwardly you certainly were with us.
478. (by your hypocrisy).
479. (for our ruin).

480. (in respect of Islam).
481. (and you died).
482. *i. e.*, the arch-deceiver ; the Devil.
483. Hell-fire, not the Muslims.
483-A. (and is fitting for you).
484. The alif ا here denotes the deeming of a thing slow or hardy. (LL).
485. (and yet are not perfectly obedient).
486. (and became perfectly obedient).
487. (from Him).
488. (but who remained ignoring and defying its teachings, *e. g.*, the Christians and the Jews).
489. (of their wilful defiance and persistent disobedience).
490. So they did not repent, and from mere sinners, in course of time, became actual unbelievers.
491. (so this day). فاسق is here used in the sense of کافر (Th).

الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۱۷﴾ اِنَّ الْمُصَّدِّقِيْنَ وَ الْمُصَّدِّقٰتِ وَ اَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ
لَهُمْ وَ لَهُمْ اَجْرٌ كَرِيْمٌ ﴿۱۸﴾ وَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖۤ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖۗ وَ الشُّهَدَآءُ
عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَ نُوْرُهُمْ ؕ وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَاۤ اُولٰٓئِكَ اَصْحٰبُ
الْجَحِيْمِ ﴿۱۹﴾ اِعْلَمُوْۤا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّ لَهْوٌ وَّ زِيْنَةٌ وَّ تَفَاخُرٌۢ بَيْنَكُمْ وَ تَكَاثُرٌ فِي
الْاَمْوَالِ وَ الْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ
حُطَامًا ؕ وَ فِي الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّ مَغْفِرَةٌ مِّنَ اللّٰهِ وَ رِضْوَانٌ ؕ وَ مَا الْحَيٰوةُ الدُّنْيَاۤ

17. (اعلموا . . . تعقلون) Know that Allah quickens the earth after its death[492]. Surely We have propounded to you the signs[493] that haply you may reflect.

18. (ان . . . كريم) Verily the alms-giving men and women —— and they are lending a goodly loan to Allah —— it shall be multiplied for them and theirs shall be an honourable wage[494].

19. (والذين . . . الجحيم) And those who believe in Allah and His messengers[495], —— they are the saints and martyrs in the sight of their Lord[496]: theirs shall be their *full* wage[497] and their light[498]. And those who disbelieved and belied Our signs —— they shall be the fellows of the Blaze.

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492. So He can easily revive a hardened heart after the sinner has duly repented.

493. (and examples of Divine laws of governance).

494. (in quality, besides being increased in quantity).

495. (and their actions perfectly conform to their belief).

496. *i. e.*, are equal in merit with the actual saints and martyrs.

497. (in Paradise).

498. (on the Judgement Day).

إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا
فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا
فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخَلُونَ
وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾ لَقَدْ أَرْسَلْنَا

SECTION 3

20. (اعلموا . . . الغرور) Know that the life of this world[499] is but a sport and a play[500], and an adornment and a self-glorification among you and a rivalry in riches and children[501]. *It is* as[502] the *vegetation after* rains the growth of which pleases the husbandmen, then it withers and thou seest it becoming yellow, then it becomes chaff[503]. And in the Hereafter[504] there is *both* a grievous torment[505] and forgiveness from Allah and His pleasure[506]; and the life of this world[507] is but a vain bauble[508].

21. (سابقوا . . . العظيم) Strive with one another in hastening towards forgiveness from your Lord and towards a Garden of which the width is as the width of the heavens and the earth[509], prepared for those who believe in Allah and His messengers. This[510] is the grace of Allah! He vouchsafes it to whomsoever He will; and Allah is the Owner of mighty grace.

22. (ما . . . يسير) Naught of affliction befalls the earth or your persons but it is *inscribed* in the Book[511], *even* before We have created them[512]. Verily that[513] is easy with Allah[514].

23. (لكيلا . . . فخور) *This is announced* lest you feel sorry[515] for what you miss, or exult over what He has vouchsafed to you. And Allah loves not any vainglorious boaster[516] ——

24. (الذين . . . الحميد) they who are niggardly[517] and[518] enjoin others to be niggardly. And whosoever turns away[519], then verily Allah! He is the Self-Sufficient[520], the Praiseworthy[521].

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499. (in comparison with the life Hereafter).

500. See P. VII. nn. 344—346.

501. The three aspects of the worldly life mentioned here correspond broadly with the three periods of man's life. As a boy he is enamoured of sport and play, in adult age he is seized with feelings of self-display, and in old age he is dominated by pride of wealth and offspring.

502. *i. e.*, comparable in the ephemeral nature of these worldly aims.

503. Compare the NT ;—'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.' (Mt. 6 : 19, 20).

504. Which alone is real, substantial, and worth striving after.

505. This is for those who covet the life of this world.

506. This is for those who aim at the life of the Hereafter.

507. (with all its snares and delusions).

508. See P. IV. n. 417.

509. So unimaginable is its vastness !

510. (forgiveness).

511. (of Divine decrees).

512. *i. e.*, persons, The verb برا relates both to substances and accidents, The pronoun ها may therefore also refer instead of انفس to الأرض or مصيبة. In this case, the rendering would be 'it', not 'them.'

513. (the All-Knowing ; the Omniscient).

514. *i. e.*, the pre-ordaining of every affair, great or small, in His fore-knowledge.

515. (excessively and immoderately).

516. (desiring honour for himself and refusing it to others).

517. (in the cause of God).

518. ——to add to their guilt——

519. (from the religion of God, and specially from spending in His cause).

520. *i. e.*, needing the support of none.

521. *i. e.*, Perfect in all attributes.

رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَاَنْزَلْنَا
الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ ۚ
اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢٥﴾ وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّاِبْرٰهِيْمَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ
فَمِنْهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيْسَى
ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّرَحْمَةً ۚ وَرَهْبَانِيَّةَ
ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ

25. (لقد . . . عزيز) Assuredly We sent Our messengers[522] with evidences and We sent down with them the Book[523] and[524] the balance[525] that the people might observe equity[526]. And We sent down[527] iron[527-A] in which is great violence[528] and *also* advantages to mankind[529], and that Allah may know him who succoures Allah[530], unseen[531], and His messengers. Verily Allah is Strong, Mighty[532].

SECTION 4

26. (ولقد . . . فسقون) Assuredly We sent Nūḥ and Ibrāhīm, and placed in the posterity of the twain the prophethood and the Book.[533] Then of them are *some* guided ones, and many of them are ungodly.

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522. (to different peoples).

523. *i. e.*, Divine Books in general.

524. (therein). *i. e.*, in the Book.

525. *i. e.*, rule of justice; Divine injunction of justice and equity between man and man; well-balanced polity.

526. (and justice towards each other and towards God). Or 'social justice.'

527. *i. e.*, taught the use of.

527-A. *Sending down* of iron may well allude the earliest form of the metal——its meteoric origin——before it could be obtained from its ores.

528. (war weapons, instruments and arms being generally made thereof). The all-important character of this metal in modern civilization is too obvious to need any comment. حديد is not only 'iron' but also 'like iron is hardness', so that the word may also connote political power and military supremacy.

529. So that peace and order could be enforced and maintained by means thereof.

530. (by fighting in His cause).

531. (out of pure conviction of heart).

532. (needing the support and succour of nobody). So it is not to do Him any good but for our own benefit that we are asked to take up arms in the cause of faith and religion.

533. Prophethood has been the special gift of the race of Noah and Abraham.

اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٧﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٨﴾
لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَاَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ
مَنْ يَّشَآءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٢٩﴾

27. (ثم . . . فسقون) And thereafter We caused Our messengers to follow in their footsteps, and We caused 'Isā[534], son of Maryam, to follow them, and We vouchsafed to him the Injīl[535], and We placed in the hearts of those who truly followed him[536], tenderness and compassion. And asceticism[537]. We did not prescribe it for them[538]; they[539] innovated it[540], only seeking Allah's goodwill[541], but they tended it not with the tendence due to it[542]. So We vouchsafed to such of them[543] as believed[544] their wage; and many of them are ungodly[545].

28. (يايها الذين . . رحيم) O believers[546]! fear Allah[547] and believe in His messenger[548], He will vouchsafe to you twofold portions of His mercy[549] and will assign to you a light[550] with which you will walk[551], and He will forgive you[552]. And Allah is Forgiving, Merciful.

29. (لئلا . . . العظيم) *This He will award* that the people of the Book[553] may know[554] that they control naught of the grace of Allah[555], and that the grace is in Allah's hand. He vouchsafes it to whom He will, and Allah is the Owner of mighty grace.

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534. (the last of the prophets before Islam).

535. See P. III. n. 215.

536. (in the life-time). *i. e.*, his real and true disciples, not the so-called Christians. Mark the implication of using the phrase الذين اتبعوه instead of the single word النصارى.

537. Or, monasticism 'or monkery.' الرهبانية غلو فى تحمل التعبد من فرط الرهبة (Rgh). The word includes all forms of detaching oneself from mankind, specially state of celibacy.

538. *i. e.*, the early converts to Christianity. 'Nearly two thousand years ago Saint Paul formulated his ascetic sexual ideal. He glorified the emasculated asexual man and the anaesthetic woman. He unfurled a metaphoric banner for Christianity to march behind, on which the main emblazened and sanctified feature was the repression of all sexual desires or appetite.' (Scott, *Sex Life of Man and Woman*, p. 62). In a wider sense, the word 'they' may refer to all those who hold *Brahmcharya Sannyās* and other forms of celibate life holy and sacred.

539. (for their spiritual benefit under the influence of false doctrines). In the Christian Church there was from the earliest age a leaning to excessive asceticism .... One and all of the permanent institutions of society were condemned by the early enthusiasts.' (EBr. II. p. 720, 11th. Ed.). 'The ascetic principle early made way for itself in the development of the Christian Church ' (ERE. p. 74). 'Almost from the very commencement of Christianity ascetics are mentioned' as persons 'pre-eminent in the Christian community for self-denial and sanctity.' (DCA. II. p. 1219).

540. Islam, unlike Christian and many pagan philosophies, does not base its system of religio-moral perfection on the conception of the wickedness and sinfulness of the human body ; and the law of Islam does not repudiate the earthly life *in toto* as intrinsically impure. It does not demand the suppression of fleshly impulses ; it only requires that they should be curbed and controlled in accordance with the norm supplied by itself. Celibacy on a large scale is designed to defeat the very aim and purpose of nature——the replenishment of the earth.

541. *i. e.*, the primary motive of the first ascetics was to earn God's-will. 'It was prompted by a passionate longing to fly from the world to escape not merely the fury of the Decian or Diocletian persecutions but the contaminations of the surrounding heathenism.' (DCA. I. p. 770).

542. 'With the passing of concubine, the nuns in the convents provided the "holy men" with the means of satisfying their sexual cravings (Scott, *History of Prostitution*, p. 112). 'Asceticism gave to sex an extravagantly important position, and the unhappy twist which the cult of celibacy gave to European morals was the natural result. There grew up a new hypocrisy, such as the old world had not troubled to practise, and at the same time the extravagant licence of medieval literature, and the squalor and degradation which have since then surrounded and accompanied prostitution' (UHW. I. p. 381). The outstanding features of these monasteries were 'that they absorbed lands which would have been more useful in the hands of the private owners, that they withdrew men from a life of active usefulness, and too often made them lazy and worthless.' (IV. p. 2627). 'The rich endowments granted by kings had brought with them, as was inevitable, the seeds of luxury and self-indulgence, and the very popularity of the "religious" life often gave occasion to unreality in professing it.' (DCA. I. p. 191)

543. (living at the time of the advent of Islam).

544. (in the holy Prophet, and adopted the law of Islam as their own code of conduct).

545. *i. e.*, wedded to false doctrines and unhealthy practices. 'This (ascetic) ideal has dominated the whole sexual outlook of Western civilization from that day to this .... The ethics, prejudices and taboos imposed by Saint Paul and his associates solidified and extended through the centuries of the Christian dispensation, have flourished.' (*Scott,, Sex Life and Man and Woman*, p. 62).

546. (in the Message of Jesus Christ).

547. (in seriously considering the claims of the Qurān, and do not allow yourselves to be led away by pride and prejudice).

548. *i. e.*, the Prophet Muhammad.

549. (one as a recompense for your believing in Islam, and the other as a recompense for your believing in your own former prophets).

550. (as your constant companion),

551. (on the path of righteousness and piety in this world, and on the road to Paradise in the Hereafter).

552. (your past acts of impiety and infidelity).

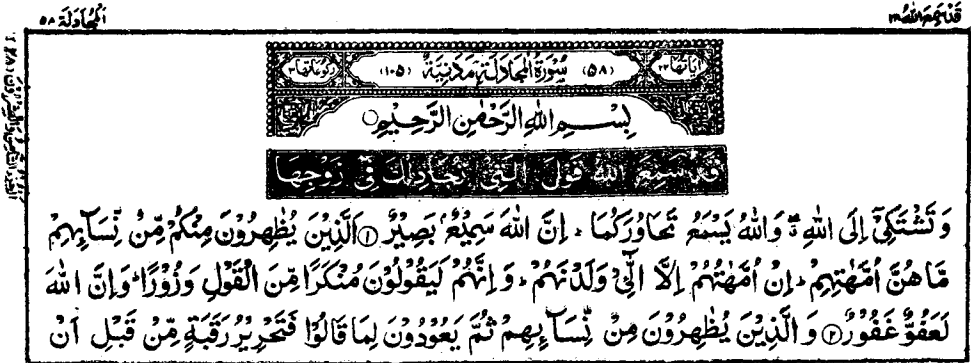
553. Who presumed on their being the chosen of God.

554. (On the Judgement Day).

555. (and that without the true faith they counted for nothing).

سورة المجادلة مدنية

بسم الله الرحمن الرحيم

قد سمع الله قول التي تجادلك في زوجها وتشتكي إلى الله والله يسمع تحاوركما إن الله سميع بصير ﴿١﴾ الذين يظهرون منكم من نسائهم ما هن أمهتهم إن أمهتهم إلا الئي ولدنهم وإنهم ليقولون منكرا من القول وزورا وإن الله لعفو غفور ﴿٢﴾ والذين يظهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة من قبل أن

PART XXVIII

Sūrat-ul-Mujādalah

She Who Pleaded. LVIII

(Madinian, 3 Sections and 22 verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قد . . . بصير) Surely has Allah heard the saying of her who pleaded with thee[1] concerning her husband and made her plaint to Allah[2], and Allah has heard your mutual conversation. Verily Allah is Hearing[3], Beholding[4].

2. (الذين . . . غفور) *As* to those among you who put away their wives by pronouncing zihār[5] —— their mothers they are not[6]. Their mothers are only those who gave them birth; and they[7] utter a word disreputable and false[8]. Verily Allah is Pardoning, Forgiving[9].

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1. (O Prophet!). The allusion is to Khūla, the wife of Aūs bin Sāmit. Her husband, in a fit of rage, divorced her by using an old formula of the pagan Arabs, *viz*. 'Thou art to me as the back of my mother.' She came to the holy Prophet asking his decision. He, in the absence of any revelation on the subject, ordered a separation. Thereupon she went away dissatified.

2. *i. e.*, gave vent to her deep sense of grief and distress—she had small children—before God.

3. So He hears the cry of everyone.

4. So He notices the plight of everyone, and hastens to relieve him of the distress.

5. See P. XXI. n. 397. Zihār 'consists in the husband expressing his dissatisfaction by comparing his wife to the back of his mother or some other female relative within prohibited degrees of marriage.' Such imprecation, in Islam, 'has not the effect of a divorce, but only makes the husband liable to make atonement (Kaffārata, كفارة) for his improper behaviour.' (Abdul Rahim, *op. cit.*, p. 338).

6. Neither in law nor in fact.

7. *i. e.*, the Arab pagans.

8. (in attributing motherhood to such wives), *i. e.*, they use words both iniquitous and untrue.

9. (to those who recant these superstitions).

يَتَمَآسَّا ۚ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٣﴾ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِنْ قَبْلِ اَنْ يَّتَمَآسَّا ۚ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ۚ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۚ وَتِلْكَ حُدُوْدُ
اللّٰهِ ۚ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ﴿٤﴾ اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَقَدْ
اَنْزَلْنَآ اٰيٰتٍ بَيِّنٰتٍ ۚ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ۚ
اَحْصٰىهُ اللّٰهُ وَنَسُوْهُ ۚ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿٦﴾ اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ
مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَلَآ اَدْنٰى مِنْ ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ

3. (والذين . . . خبير) Those who put away their wives by pronouncing ẓihār and thereafter would retract what they have said[10], then *upon them*[11] is the freeing of a slave[12] before they touch each other[13]. You are exhorted to that[14]; and Allah is Aware of whatsoever you do[15].

4. (فمن . . . اليم) And whoso does not find *a slave to free*, on him is the fasting for two months consecutively before they touch each other, and on him who is unable *to do so* is the feeding of sixty indigent ones. That is in order that[16] you may believe in Allah and His messenger[17]. These are the ordinances of Allah, and for the infidels[18] is an afflictive chastisement.

5. (ان الذين . . مهين) Verily those who oppose Allah and His messenger shall be abased[19] even as those before them were abased[20]; and surely We have sent down manifest signs[21]. And for the infidels is an ignominious chastisement.

6. (يوم . . . شهيد) On the Day when Allah will raise them all together and declare to them what they have worked[22]. Allah has taken count thereof, while they forget it. And Allah is a Witness over everything.

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10. *i. e.*, seek to undo the effect of their rash and unseemly pronouncement.

11. (for the expiation of their sin).

12. (male or female). Note that the husband is here penalised to safeguard the woman's rights.

13. (in the way of conjugal life).

14. *i. e.*, you are sought to be cleansed by means of the penalty prescribed. The penalty is imposed in order that the husband may show his repentance and his repudiation of iniquity and untruth.

15. He knows well whether you act or not up to His commandments.

16. (——in addition to other reasons——).

17. *i. e.*, may come to believe the more perfectly by discarding all pagan superstitions.

18. Who deny and defy these Divine ordinances.

19. (and punished, by their being overcome).

20. (and punished in this world for their opposing the former prophets).

21. (and clear commandments, defiance of which must naturally lead to severe chastisement).

22. (and when the true inwardness of conduct in life shall be apparent to us).

مَعَهُمْ أَيْنَ مَا كَانُوا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيٰمَةِ ۚ إِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۞ أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا
عَنِ النَّجْوٰى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنٰجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ
حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ
فَبِئْسَ الْمَصِيرُ ۞ يٰأَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنٰجَيْتُمْ فَلَا تَتَنٰجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ
وَتَنٰجَوْا بِالْبِرِّ وَالتَّقْوٰى ۖ وَاتَّقُوا اللّٰهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۞ إِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ
الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللّٰهِ ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۞ يٰأَيُّهَا الَّذِينَ آمَنُوا

SECTION 2

7. (الم . . . عليم) Hast thou not seen that Allah knows whatsoever is in the heavens and whatsoever is in the earth[23]? There is no whispering among three but He is their fourth, nor *among* five but He is their sixth, nor fewer nor more, but He[24] is with them wheresoever they may be. And thereafter He will declare to them, on the Day of Judgment what they have worked. Verily Allah is the Knower of everything.

8. (الم . . . المصير) Hast thou not seen those[25] who were forbidden whispering[26], and they returned afterwards to what they had been forbidden? And they whisper among themselves of sin, and transgression and disobedience to the messenger. And when they[27] come to thee, they do not greet thee with that with which Allah greets thee[28], and say[29] within themselves: why does Allah not punish[30] us for what we utter? Sufficient unto them is Hell, wherein they will roast, a hapless destination!

9. (ياايها الذين . . تحشرون) O believers! when you whisper together[31], do not whisper[32] of sin and transgression and disobedience to the messenger, but whisper for virtue and piety[33]. And fear Allah unto Whom you will be gathered.

10. (انما . . . المؤمنون) Whispering[34] is only from Satan[35] that he[36] may grieve the believers; and he cannot harm them at all save with the leave of Allah[37]. So in Allah let the faithful trust[38].

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23. (O Prophet!). The allusion is to the Jews and Madinian hypocrites, who conspired together to talk in whispers among themselves when in the presence of the holy Prophet and at the sight of the believers.

24. The Omnipresent.

25. *i. e.*, the Madinian Jews and hypocrites, O Prophet!

26. (among themselves in a way provocative to the Muslims).

27. *i. e.*, the Jews with their characteristic malice.

28. *i. e.*, they salute thee with mischievous and provocative forms of address. These enemies by twisting their words used polite forms of salutations only outwardly but really gave vent to their spite.

29. (in derisive enjoyment of their trick).

30. (here and now).

31. Which is usually done with the motives of fear and distrust.

32. (like the Jews and the hyprocrites).

33. *i. e.*, with good and virtuous motives, such as modesty and self-renunciation.

34. (of the infidels).

35. *i. e.*, proceeds only at his suggestion.

36. (merely from his devilish nature).

37. (in accordance with His universal scheme). The devil in Islam is not a sort of a second God, a God of evil; he is absolutely powerless, like the rest of His creatures. God's Will alone is supreme.

38. Let the believers be consoled with this thought, and let them not be disturbed with the cavils of the devil.

إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ
الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ
عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ أَلَمْ تَرَ إِلَى
الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

ع

11. (يايها الذين . . خبير) O believers! when it is said to you: make room in your assemblies[39], then make room[40]; Allah will make room for you[41]. And when it is said[42]: rise up, then rise up. Allah will exalt[43], in degree[44], those of you who believe and those who are endowed with knowledge. Allah is Aware of whatsoever you work.

12. (يايها الذين . . . رحيم) O believers! when you come to the messenger[45] for private consultation, offer alms[46] before your whispering[47]. That is better for you and purer[48]. Then if you do not find *the wherewithal*[49], Allah is Forgiving, Merciful[50].

13. (ءاشفقتم . . . تعملون) Do you shrink at your spending something in charity before your whispering[51]? Then, when you could not do it, and Allah relented towards you[52], establish prayer and pay the poor-rate, and obey Allah and His messenger[53]. And Allah is Aware of what you do.

SECTION 3

14. (الم . . . يعلمون) Dost thou not see[54] those who take for friends a people with whom Allah is angered[55]? They *are* neither of you nor of them[56], and they swear to a lie while they know.[57]

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39. *i. e.*, in the assemblies of the Prophet.
40. (willingly so, and do not press and crowd upon the Prophet).
41. (in Paradise).
42. (to you by the Prophet).
43. (all the more).
44. (for acting on this ordinance).
45. (thinking that you have a special case for his private audience).
46. (to the poor).
47. (as a mark of your sincerity and your respect for him).
48. *i. e.*, a good way expiating your sins.
49. (and yet are in need of having a private discourse with the prophet).

50. So in case of the destitute believers He does away with this prerequisite.

51. (with the Prophet, lest it should impoverish you).

52. (and abrogated the command altogether). The command remained in force for a very little while.

53. (as usual, in all other matters).

54. (O Prophet !).

55. *i. e.*, the hypocrites.

56. The hypocrites could not be called wholly infidels, outwardly being Muslims ; nor could they be called Muslims, being unbelievers at heart.

57. *i. e.*, they solemnly affirm and profess Islam while in their hearts they disbelieve.

أَعَدَّ اللهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن
سَبِيلِ اللهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾ لَّن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللهِ شَيْئًا ۚ
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ
وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللهِ ۚ أُولَٰئِكَ حِزْبُ
الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

15. (اعد الله . . . يعملون) Allah has prepared for them a grievous torment; verily vile is what they have been working[58].

16. (اتخذوا . . . مهين) They have taken their oaths[59] as a shield[60], and[61] they have hindered *others* from the way of Allah, and theirs shall be a debasing torment.

17. (لن . . . خلدون) Their riches or their progeny[62] will not avail them against Allah at all. They are the fellows of the Fire; there they shall abide.

18. (يوم . . . الكذبون) *This will happen* on a Day when Allah will raise all together; then[63] they will swear to Allah[64], as they swear to you *today*; imagining that they rest upon aught[65]. Lo! verily they are the liars.

19. (استحوذ . الخسرون) Satan has overpowered them and has caused them to forget the remembrance of Allah[66]. These are the band of Satan.[67] Lo! verily it is the band of Satan that shall be the losers.

20. (ان الذين . . الاذلين) Verily those who resist Allah and His messenger, they are[68] among the lowest.

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58. *i. e.*, their infidelity and hypocrisy.
59. (so perfidious in intention).
60. *i. e.*, a screen for their misdeeds, trusting that no Muslim could harm them after their false affirmation of Islam.
61. (——to add to their sins——).
62. (of both of which they are so boastful).
63. (before they have fully realised the Truth).
64. (accustomed as they are by their life habit to putting forward false oaths and excuses).
65. *i. e.*, imagining that they rest upon something substantial, which will save them.
66. (by disregarding His commandments).
67. (in the estimation of God).
68. (in His Book of Eternal Decrees).

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢١﴾ لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْۤا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَاۤ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿٢٢﴾ ع

21. (كتب . . . عزيز) Allah has prescribed: Surely I will overcome[69]: I and My messengers[70]. Verily Allah is Strong, Mighty[71].

22. (لا تجد . . . المفلحون) Thou shalt not find a people who believe[72] in Allah and the last Day befriending those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their kindred. These! He has inscribed faith on their hearts[73] and has strengthened them with a spirit from Him[74]; and[75] He shall make them enter Gardens whereunder rivers flow *as* abiders therein. Well pleased is Allah with them, and well-pleased are they with Him; these are Allah's band. Lo! verily it is Allah's band that are the blissful.

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69. The Irresistible is to overpower all opposition and is not to be overpowered by any opposition, howsoever ingeniously engineered.

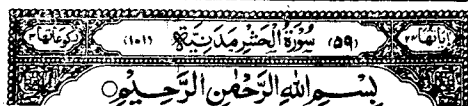
70. (and so also those who are the true followers of these apostles).

71. *i. e.*, Able to effect His will.

72. (fully and unwaveringly, O Prophet !).

73. (in this world).

74. *i. e.*, has fortified them with a special degree of fortitude.

75. (in the Hereafter).

Sūrat-ul-Ḥashr

The Gathering. LIX

(Madinian, 3 Sections and 24 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبح لله . . الحكيم) Whatsoever is in the heavens and whatsoever is in the earth hallows Allah[76], and He is the Mighty[77], the Wise[78].

2. (هو الذى . . . الابصار) He it is Who drove forth[79] the people of the Book who disbelieved[80] from their homes[81] at the first meeting[82]. You did not imagine[83] that they would go forth[84]; and they imagined[85] that their strongholds would defend them against Allah[86]. Then Allah came upon them[87] from whence they reckoned not[88], cast terror in their hearts so that they made their houses desolate by their *own* hands[89] as well as hands of the faithful. Take warning[90], therefore, O you with eyes!

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76. Whether consciously or unconsciously.

77. Who can enforce His Will in all circumstances.

78. Who can work His Scheme in a way wonderfully perfect.

79. (almost without a blow).

80. (and proved perfidious and treacherous). The reference is to the Jewish tribe of Banū Nadhīr, 'whose intrigues and treachery nearly undid the Muslim cause during the perilous days of the battle of Uhad in Shawwāl A. H. 3. Four months after, in Rabi', A. H. 4. steps were taken against them. They were asked to leave the strategic position which they occupied about 3 miles south of Madina, endangering the very existence of the Ummat in Madina. At first they demurred, relying on their fortresses and on their secret alliances with the pagans of Mecca and the

hypocrites of Madina. But when the Muslim army was gathered to punish them and actually besieged them for some days, their allies stirred not a finger in their aid, and they were wise enough to leave......The Banu Nadhir richly deserved punishment, but their lives were spared, and they were allowed to carry away their goods and chattels'. (AYA).

81. (for their treason and projected murder of the holy Prophet).

82. This was their first experience of such a disaster. The word 'first' may also allude to their second exile when the Caliph 'Omar, several years later, banished the Jews from the Arabian peninsula.

83. (in view of the strong position of your opponents, O believers!)

84. (without severe hostilities). 'When the siege had lasted for two or three weeks, the unfortunate Jews, seeing no prospect of relief, sent word to say that they were now ready to lay down their arms and abandon the lands which had already lost to them their special value. Mohammad was glad to accede to the offer; for the siege might still have been indefinitely prolonged' (Muir, *op. cit.*, p. 283).

85. (in the consciousness of their power).

86. 'Abdullah bin Obai, the powerful ringleader of the Madina hypocrites, and an ally of the Jews, 'promised himself to stand by them with his own people and with allies from Nejd. Reassured by this hope, and trusting to the strength of their fortress, they resolved to hold fast.' (Muir, *op. cit.*, p. 282).

87. *i. e.*, His wrath visited them.

88. *i. e.*, the vengeance came at the hands of the Muslims, seemingly so weak.

89. To spite the Muslims and in order to leave no habitation and property for them, the Jews demolished their own houses.

90. *i. e.*, take warning, and profit by their example.

النَّارِ ۝ ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَ رَسُوْلَهٗ ۚ وَمَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ مَا قَطَعْتُمْ
مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ۝ وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ
مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ۚ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ۝ مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَ
الْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ۚ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا
نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا

3. (ولولا . . . النار) And had not Allah[91] ordained banishment for them[92], surely He would have chastised them in this world[93], and in the Hereafter theirs is a chastisement of the Fire.

4. (ذلك . . . العقاب) This[94], because they opposed Allah and His messenger[95], and whoso opposes Allah[96], then, Allah is Stern in chastising.

5. (ما . . . الفسقين) Whatever fine palms you cut down[97] or left standing on their roots[98], it was by Allah's leave[99] and in order that He might abase the transgressors[100].

6. (وما . . . قدير) And *as to* what He restored to His messenger[101], you rushed neither horse nor camel upon it[102], but Allah gives mastery to His messenger over whomsoever He will[103]. And Allah is potent over everything[104].

7. (ما افاء الله . . . العقاب) Whatsoever Allah may restore[105] to His messenger from the people of the cities is *due* unto Allah[106] and the messenger[107] and his kinsmen[108], and the orphans and the indigent and the wayfarer, so that it[109] may not be confined[110] to the rich among you[111]. Take whatsoever[112] the messenger gives you, and refrain from[113] whatsoever he forbids you. And fear Allah ; verily Allah is Stern in chastising[114].

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91. (in His fore-knowledge).

92. A comparatively light sentence. They escaped not only with their lives but also with their property. 'The Nadhir, having laden their property' even to their doors and lintels, upon camels, set out, with tabors and music, on the road to Syria.' (Muir *op. cit.*, p. 283).

93. (by delivering them up to slaughter and captivity which they richly deserved). The sentence of exile passed upon this Jewish clan, says a Christian writer, 'was clement enough. They were a turbulent set, always setting the people of Medina by the ears', indulging in forming alliances with enemies, violating the original treaty, endeavouring in every way to bring the Prophet and his rligion to ridicule and destruction and even conspiring against his life. The only question is

whether their punishment was not too light.' (LSK. p. LXIV).

94. *i.e.*, the punishmet in this world and the Next.

95. (even more by their treachery than by their unbelief). Summing up the life-work of the holy Prophet says a German Christian :—When the Jews constituted a danger to his work, he fought them unto destruction : but when they only differed from him in matters religious he was generous and tolerent enough to leave them alone. He interfered as little with the Jewish as with the Christian faith, so long as they did not collide with his politics in Arabia. (Hell, *op. cit.*, p. 34).

96. Which implies opposition to His apostle.

97. (round about the habitation of the Banū Nadhīr, to put pressure on the enemy, O Muslims !).

98. (perceiving on military necessity for the destruction of the enemy property).

99. (in either case and has had His sanction).

100. (and glorify the believers). فاسق is here in the sense of كافر.

101. (of the enemy property without fighting). After the lives of the Banū Nadhīr comes the question of their property. أفاء, is rather difficult to translate; literally, 'afternoon-shade,' is also such spoil or booty 'as is obtained without difficulty ; and therefore likened to shade.' In the language of the Islamic law, it means 'such of the possessions of the unbelievers as accrue to the Muslims without war ; ... or, such as God has restored, as though it were theirs of right, to the people of His religion, of the possessions of those who have opposed them, without fighting : ... such is termed فیء in the Kuran.' (LL).

102. *i. e.*, you had to employ neither cavalry nor camelry against the enemy, nor had to undergo any other hardship in overcoming them.

103. Whenever it accords with His universal scheme.

104. *i. e.*, He is perfectly Able to employ whatever means He may, either of war or of peace, to achieve His purpose.

105. (in future, of the enemy property).

106. (essentially and in principle, and none of the community have an inherent right to it).

107. (to whose judgment and discretion is left its distribution).

108. (to the apostle).

109. *i. e.*, the property thus obtained.

110. (forever or exclusively).

111. This serves as the basis for the socio-economic system of Islam.

112. (not only of the spoil or فیء, but of commandments in general).

113. The Prophet's 'wonderful life was a living illustration and explanation of the Kuran, and we can do no greater justice to the Holy Book than by following him who was the mouthpiece of its revelation. (Asad, *Islam on the Cross-roads*, p. 91). His life is to serve as the infallible model, in every little detail, to every true believer.

114. (for those who oppose Him and His apostle).

مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ
فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ
نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾ أَلَمْ
تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ

8. (للفقراء . . . الصدقون) And[115] it is due to the poor Muhājirīn[116] who have been driven forth[117] from their homes and their substance, seeking grace and goodwill from Allah and succouring Allah and His messenger. These! they are the sincere[118].

9. (والذين . . . المفلحون) And *it is also due* to those who are settled in the dwelling[119] and the faith[120] before them, loving those who have migrated to them and finding in their breasts no desire[121] for what has been given them[122], preferring them above themselves even though there was want among them[123]. And whosoever is preserved from the greed of his soul, then these! —— they are the blissful.

10. (والذين . . رحيم) And *it is also due to* those who came[124] after them[125], saying[126]! Lord! forgive us and our brethren who have preceded us in faith and put not in our hearts any rancour toward those who have already believed[127], Lord! Thou art Tender, Merciful.

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115. To revert to the division of ف

116. See P. XI. n. 31.

117. (by the infidels).

118. *i.e.*, men of perfect faith, devotion and sincerity, actuated by no worldly motives.

119. *i. e.*, the town of Madina. The reference is to the Ansār of Madina. See P. XI. n. 32

120. 'And they who have made their abode in the city of the Prophet and in the faith; the faith being likened to a place of abode; or the meaning may be مكان الايمان the place of the faith.' (LL).

121. Or 'feeling of need.'

122. (of the war spoil and ف). This shows the wounderful change that

Islam had brought about in the character of the Arabs.

123. Poor and indigent themselves, the Ansâr were not poor in spirit. An exuberance of self-sacrifice made them ideal hosts. خصاصه also means 'thirst and hunger'.

124. (and will continue to come in the future).

125. *i. e.*, after the Mahâjirs and the Ansârs.

126. (out of their deep regard and affection for their predecessors-in-Islam).

127. (in the past or in the present) *i. e.* purify our hearts of any lurking tendency to grudge or belittle their work or worth.

مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ⑪
لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا
يُنْصَرُونَ ⑫ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ⑬ لَا
يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ⑭ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ⑮ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي

SECTION 2

11. (الم . . . لكٰذبون) Seest thou not those who dissemble[128] saying to their brethren who disbelieve among the people of the Book[129]: if you are banished[130] we too will go forth with you and we will not listen to anyone in respect of you[131], and if you are attacked, we will succour you. Allah bears witness that liars they are certainly[132].

12. (لئن . . . ينصرون) To be sure, if they are banished, they[133] will not go forth with them, and if they are attacked, they will not succour them, and *even* if[134] they did succour them they would turn their backs[135], and then they should not be succoured[136].

13. (لانتم . . . يفقهون) Surely in their breasts you[137] are more awful than Allah[138]. That is[139] because they are a people who have no understanding[140].

14. (لا . . . يعقلون) They[141] shall not fight against you, *not even* together[142], except in fenced townships or from behind walls[143]. Their violence among themselves is great[144]; thou deemst them enjoined, while their hearts are diverse[145]. That is because they are a people who do not reflect.

15. (كمثل . . . . اليم) *They are*[146] like those a little before them[147]; they tasted the ill-effect of their affairs[148], and theirs will be an afflictive torment[149].

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128. (O Prophet !) 'When the Jewish doctors were filled with hatred and envy of Mohammad, because God had chosen a prophet from amongst the Arabs, there joined them certain men of the Aus and Khazraj, who were in reality little removed from heathenism and unbelief, only that Islam had by its prevalence overpowered them. So they took the faith outwardly as a shield unto them from death : but in secret they were traitors, and their hearts were with the Jews in their rejection of the Prophet.' (Ibn Is-hāq, quoted by Muir, *op. cit.*, p. 182)

129. The reference is to the Madina hypocrites giving assurances of their help and support to the Nadhīr Jews.

130. (from your habitations).

131. *i. e.*, we shall never submit to any one concerning you.

132. (never intending to help their Jewish allies involving the slightest risk to themselves).

133. *i. e.*, the hypocrites.

134. (to keep up appearances).

135. (in the long run).

136. (from any other quarter). All these prophecies came only too true

137. (with your manifest might and valour, O Muslims !)

138, (in whom they have no true faith).

139. *i. e.*, fear of the believers instead of the fear of God.

140. (and have no regard and reverence for the greatness and majesty of God).

141. *i. e.*, the Jews and the hypocrites.

142. ——far from each party of them fighting separately——

143. So utterly wanting are they in self-confidence !

144. (but not against the believers) *i. e.*, they show strength and valour enough among themselves, but their courage fails them when they enter the lists against the armies of God and the Prophet.

145. *i. e.*, divided according to their different religious opinions and political objectives.

146. *i. e.*, the Jews of Banū Nadhīr.

147. The allusion is to the Jewish tribe of Banū Qainuqa who followed the goldsmith's craft in their stronghold outside the city. For their repeated breach of the treaty they were sent into exile, one month after the battle of Badr, long before the exile of Banū Nadhīr upon whom that lesson was lost.

148. (in this very world).

149. (in the Hereafter).

أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي
أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ
لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ

16. (كمثل . . . العلمين) *They are*[150] like Satan when he says to man[151]: disbelieve; and then when he disbelieves, says: I am quit of thee. I verily fear Allah, Lord of the worlds[152].

17. (فكان . . . الظلمين) The end of both[153], however, will be that they will be in the Fire, abiding therein; that is the meed of the ungodly.

SECTION 3

18. (يايها الذين . . تعملون) O you who believe! fear Allah[154], and let *every* soul look to what it sends forward[155] for the morrow[156]. And fear Allah; Allah is Aware of what you do[157].

19. (ولا . . . الفسقون) And be not as those who forgot Allah[158], so He caused them to forget their *own* souls[159]. These! — they are the transgressors.

20. (لا . . . الفائزون) Not alike are the fellows of the Fire[160] and the fellows of the Garden[161]. Fellows of the Garden are the achievers.

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150. *i. e.*, the hypocrites who were allied with the Nadhīr Jews, and who ultimately deceived and deserted them.

151. (with an array of alluring promises).

152. (so in a like manner will the hypocrites deceive and desert the Jews).

153. *i. e.*, the seducer and the seduced.

154. (and take lesson from the end of the rebels).

155. (by way of meritorious deeds).

156. *i. e.*, for the Hereafter which is termed 'the morrow' in contrast with the present life which is termed 'to-day.'

157. So take care that your fear of God is translated into an active life of piety, and do not be content with a mere passive emotion.

158. *i. e.*, His commandments and injunctions deliberately.

159. (so that he mistakes evil for good and loss for profit).

160. *i. e.*, the rebels and the disobedient ones.

161. *i. e.*, the obedient and dutiful ones.

يَتَفَكَّرُوْنَ ﴿٢١﴾ هُوَ اللّٰهُ الَّذِىْ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾
هُوَ اللّٰهُ الَّذِىْ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ
سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِى
السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾

21. (لو . . . يتفكرون) Had We sent down this Qur'ān[162] on a mountain[163], thou[164] wouldst surely have seen it humbling itself and cleaving in sunder in awe of Allah[165]. Such similitudes We propound to mankind that haply they may reflect.

22. (هو الله . . . الرحيم) He is Allah[166], there is no God but He, the Knower of the unseen and the seen[167]. He is the Compassionate, the Merciful.

23. (هوالله . . يشركون) He is Allah, there is no God but He, the Sovereign[168], the Holy[169], the Author of Safety, the Giver of Peace, the Protector[170], the Mighty, the Mender[170-A], the Majestic. Hallowed be Allah from what they[171] associate[172].

24. (هوالله . . . الحكيم) He is Allah, the Creator[173], the Maker, The Fashioner; His are the excellent names[174]. Him hallows whatsoever is in the heavens and the earth, and He is the Mighty, the Wise.

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162. (containing these sublime precepts).

163. (and had endowed it with understanding).

164. (O reader !).

165. So overwhelming is the grandeur of the Qurān !

166. The passage summing up the chief attributes of God is, in the words of Muir, 'a splendid peroration.'

167. *i. e.*, the Omniscient; Whose knowledge is perfect, minute, all-comprehensive.

168. *i. e.*, the sole Authority giving command and receiving obedience.

169. *i. e.*, above, and opposed to, all evil; replete with positive good.

170. *i. e.*, protecting from all danger, vice, perdition etc.

170-A. جبد is 'One who sets bones, or reduces them from a fractured state; a bone-setter,' جبار as applied to God, may mean 'the Restorer of the poor to wealth or competence or sufficience.' (LL)

171. *i. e.*, the unbelievers.

172. (With Him).

173. *i. e.*, He who produces a thing entirely new, without any pre-existing material. It is God's proper name *par excellence*.

174. (and excellent attributes). The Koran 'deserves the highest praise for its conception of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and Unity.' (Rodwell, *The Koran*, Preface, p. 15). See also P. IX, n. 317).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا
جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۗ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ
سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۗ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۖ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ۗ وَمَنْ يَّفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ① اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّيَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ

Sūrat-ul-Mumtaḥinah

She Who Tries. LX

(Madinian, 2 Sections and 13 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها الذين . . السبيل) O you who believe ! do not make friends with those who are My enemies and yours showing affection towards them[175], while of a surety they deny what has come to you of the truth[176], *and* have driven forth the messenger and yourselves because you believe in Allah[177], your Lord, if you have come forth to strive in My cause, and to seek My goodwill[178]. You show them affection in secret, while I know very well what you conceal and what you disclose[179]. And whosoever of you does this, he has surely strayed from the straight path.

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175. (for any reason whatsoever).

176. An amplification of 'mine enemy.'

177. An amplification of 'your enemy.'

178. (at all). The verse is primarily addressed to the Muslim community in Madina after the Hijrat, and it says in effect :—Seeking the goodwill of the infidels and cultivating their friendship are entirely at variance with your fidelity to God and loyalty to your community.

179. The immediate occasion for the revelation of this passage was a letter, secretly despatched from Madina, through a maid-servant, by Hātib, a Muhājir who had fought at Badr, addressed to the Makkans, giving them notice of the intended Muslim expedition to Makka, and asking them in return for this information to treat his family, which was still at Makka, with some kindness. Gabriel revealed the affair to the Prophet who immediately sent after her. The latter was intercepted, and Hātib, on being questioned, offered the excuse that it was solely due to his not unnatural desire to save his unprotected family at the hands of the Makkan pagans. The holy Prophet, in view of Hātib's past services, graciously accepted the plea.

وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا
لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا
أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا ۖ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ

2. (ان . . . تكفرون) Should they come upon you, they will be your enemies[180] and will stretch out their hands against you[181] and also their tongues[182] with evil, and would like that you should disbelieve[183].

3. (لن . . . بصير) Neither your kindred nor your children will profit you on the Day of Judgment. He will decide between you[184]; and Allah is the Beholder of what you do.

4. (قد . . . المصير) Surely an excellent pattern has been for you[185] in Ibrāhīm and those with him[186], when they said[187] to their people: verily we are quit of you and what you worship beside Allah, and we renounce you[188]; and[189] there has appeared between us and you hostility and hatred for evermore until you believe in Allah alone, — except the saying of Ibrāhīm to his father[190]: surely I shall seek forgiveness for thee[191], and surely I have no power for thee with Allah at all[192]. Our Lord! in Thee we put our trust and to Thee we turn[193], and to Thee is our journeying.

5. (ربنا . . . الحكيم) Our Lord! make us not a trial[194] for those who disbelieve, and forgive us our Lord. Verily Thou art Mighty, the Wise.

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180. (open and unabashed).

181. (by slaying and smiting).

182. (by reviling).

183. So you should, as befits a righteous community, cut yourselves entirely off from them.

184. (on merits, and not on relationships and material conditions).

185 (in the matter of loyalty to family and religion).

186. *i. e.*, his band of believers.

187. (openly and frankly).

188. *i. e.*, in faith and creed we have nothing in common with you.

189. (in so far as our behaviour and conduct in everyday life are concerned).

190. Which saying seemingly implies his co-operation with his father.

191. (by imploring Him to incline thy heart to the true faith). See *Surat-ut-Tauba*, verse 114 (P. XI).

192. *i. e.*, I cannot compel Him to grant what I beg.

193. (in repentance).

194. *i. e.*, a target of persecution.

لِمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ ۭ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝٦ عَسَى اللّٰهُ اَنْ يَّجْعَلَ
بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ۭ وَاللّٰهُ قَدِيْرٌ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٧ لَا يَنْهٰىكُمُ اللّٰهُ عَنِ
الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۭ اِنَّ
اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٨ اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِي الدِّيْنِ وَاَخْرَجُوْكُمْ مِّنْ
دِيَارِكُمْ وَظٰهَرُوْا عَلٰٓي اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ ۝٩ يٰٓاَيُّهَا
الَّذِيْنَ اٰمَنُوْٓا اِذَا جَاۗءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ۭ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ
مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ۭ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ۭ وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ۭ

6. (لقد . . . الحميد) Assuredly there has been an excellent pattern for you in them[195] —— for him who hopes for Allah and the Last Day. And whosoever turns away[196], then verily Allah ! He is the Self-sufficient[197], the Laudable.

SECTION 2

7. (عسى الله . . رحيم) Allah may perhaps place affection between you and those whom you hold as enemies[198]. And Allah is Potent, and Allah is Forgiving, Merciful.

8. (لا . . . المقسطين) Allah does not forbid you to deal benevolently and equitably[199] with those who did not fight against you on account of religion nor drove you out from homes[200]; verily Allah loves the equitable[201].

9. (انما . . . الظلمون) It is only concerning those who fought against you on account of religion and drove you out from your homes and helped in driving you out, that Allah forbids you to befriend them. And whosoever will befriend them, then these are the wrongdoers.

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195. *i. e.*, in the Prophet Abraham and his band of believers.
196. (from the right path).
197. (standing is no need of anybody's devotion and worship).
198. (by inclining their hearts to Islam). This is what exactly happened on the taking of Makka, when the leading Quraish, who had till then been inveterate enemies of Islam, embraced the faith and became the friends and brethren of the Muslims.
199. (as apart from having relations of friendly intimacy).
200. Such people are to be dealt with kindly and considerately according to their status in the Muslim state.
201. Fairness and equity in an absolute sense, are obligatory in dealing with every creature of God whatever his beliefs may be.

وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوا مَا
أَنْفَقْتُمْ وَلْيَسْئَلُوا مَا أَنْفَقُوا ۚ ذٰلِكُمْ حُكْمُ اللّٰهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِنْ فَاتَكُمْ
شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا
اللّٰهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ
بِاللّٰهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ
وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ ۙ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ۖ إِنَّ اللّٰهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

10. (يايها الذين . . حكيم) O you who believe ! when believing women[202] come to you as emigrants[203], examine them[204]. Allah is the Best Knower of their faith[205]. Then if you ascertain[206] that they are believers, then do not send them back to the infidels ; they are not lawful to them[207], nor are they[208] lawful to them, and give them[209] what they have spent[210]. Nor is it a crime if you wed them[211] when you have paid their wages[212]. And do not hold to the ties of the infidel women[213], and ask *back*[214] what you have spent[215], and let them[216] ask *back*[217] what they have spent[218]. That is the judgment of Allah[219], He judges between you. , And Allah is Knowing, Wise[220].

11. (وان . . . مؤمنون) And if any of your wives has been left with the infidels[221] and you have retaliated[222], then[223] give[224] to those[225] whose wives have gone away[226] the like of[227] what they[228] have expended[229], and fear Allah[230] in Whom you believe.

12. (يايها النبى . . رحيم) O prophet ! when believing women come to thee swearing fealty, that they shall not associate aught with Allah, nor they shall steal, nor they shall commit fornication, nor they shall slay their children[231], nor they shall produce any falsehood that they have fabricated between their hands and feet[232], nor they shall disobey thee in *anything* reputable, then accept thou their fealty, and pray to Allah for their forgiveness. Verily Allah is Forgiving, Merciful.

13. (يايها الذين . . . القبور) O you who believe ! do not make friends with a people who have incurred the wrath of Allah[233]. Surely they have despaired of the Hereafter[234], as despaired are the infidels buried dead[235].

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202. (married to pagan husbands and persecuted for their faith).

203. (and fugitives from the pagan persecution).

204. (and find out if they are prompted by the sole desire of serving Islam and of saving their faith, and are not influenced by domestic considerations).

205. (and of their real, inner motives).

206. (so far as you are able to ascertain by your examination).

207. *i. e.* the pagans : since no believing women can lawfully be the wife of a pagan.

208. *i. e.*, the pagans.

209. *i. e.*, those pagan husbands whose marriage with their believing wives is thus dissolved.

210. (by way of dower). The Muslims, while they were forbidden to restore the married believing women who should come over to them, were enjoined to make some sort of satisfaction by returning their dowry.

211. (as they are now released from their former wedlock).

212. (in addition to what is returned to their former husbands).

213. (who are still in Dār-ul-Harb or the pagan city of Makka, O Muslims!) Marriage with such women is now declared to be dissolved by repayment of dowries.

214. (from the Makkan pagans).

215. (on your pagan wives by way of dower).

216. *i. e.*, the pagan husbands.

217. (from you).

218. (on their believing wives by way of dower).

219. (and is therefore not to be taken lightly).

220. So His judgments are always replete with knowledge and wisdom.

221. (and is not likely to come over to you).

222. (by the coming over of any of the pagans' wives to your side).

223. (instead of making payment to the pagan husbands).

224. (out of the dower due to them).

225. (believing husbands).

226. Which contingency, though unlikely, is foreseen and provided for in the immediately preceding sentence in the text. 'And if any of your wives hath been left with the infidels'.

227. *i. e.*, a sum equivalent to.

228. *i. e.*, those deserted Muslim husbands.

229. (by way of dower).

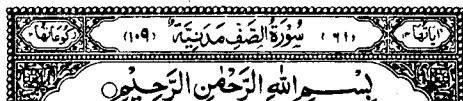
230. Whose every ordinance is to be taken with utmost seriousness.

231. As was the general practice in the pagan Arabia.

232. Which means the practice of laying their spurious children to their husbands.

233. *i. e.*, the infidels in general, and the Jews in particular.

234. *i. e.*, of its joys and blessings on account of their denial of and unbelief in the Promised Prophet.

235. *i. e.*, infidels who are already dead and are actually experiencing the hopelessness of their condition.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝١ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا
تَفْعَلُوْنَ ۝٢ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ۝٣ اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ
سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ۝٤ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ
اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ۭ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝٥ وَاِذْ

Sūrat-us-Saff

The Ranks. LXI

(Madinian, 2 Sections and 14 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبح . . . الحكيم) Hallows Allah whatsoever is in the heavens and whatsoever is in the earth. And He is the Mighty, the Wise.

2. (يايها الذين . . تفعلون) O faithful! why do you say what you do not act?

3. (كبر . . . تفعلون) Most odious *it is* to Allah that you should say what you do not act[236].

4. (ان الله . . مرصوص) Verily Allah loves those who fight in His cause *drawn up* in ranks[237], as though they were[238] a structure well-compacted.

5. (واذ . . . الفسقين) And *re-call* when Mūsā[239] said to his people: my people! why do you hurt me[240] when you know surely that I am Allah's messenger to you[241]? Then when they swerved[242], Allah made their hearts swerve[243]; and Allah does not guide a transgressing people[244].

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236. These words, though of general application, are here specially directed to the faint-hearted Muslims who had talked much but shown little resolution and firmness at the battle of Ohud.

237. 'The recognized military formation,' in the early history of Islam, 'whether on parade, on the march, or in battle, was the *ta-biya*. In it the army was divided into five main divisions, namely centre, right and left wings, van (*muqaddama*) and rear-guard (*sāqa*)......The "five" formation was in use as early as the Prophet's own time, *e. g.*, at the battles of Badr and Muta, and to its invention and introduction has been attributed much of his success against opponents who were still using the old irregular methods of attack.' (Levy, *Sociology of Islam*, II. pp. 296, 297).

'The ordinary method of fighting in vogue' till then was that of the raid, in which a sudden charge was followed by prompt retreat and a sudden return to the onslaught' (p. 297). The Prophet, the great military leader as he was, changed this, and at the battle of Badr 'introduced the new formation of the *ta 'biya* for the first time, with great success. He had very few more than three hundred men, of whom only one was mounted......He arranged them in straight, regular ranks, which he put in order himself, walking along the ranks with an arrow in order to push back any man who was out of line with the rest,' (p. 298).

238. (in the strength of their order, discipline and cohesion).

239. (vexed at the exhibition of constant rebellion and disobedience among his people).

240. For the constantly seditious and rebellious attitude of Israel to Moses see "Ant." pp. 59, 60, 82, 83, 84, 86, 87, 90 ,102.

241. The rebellion of Israel against the authority of Moses was deliberate and due to sheer perversity; not to ignorance.

242. (from the path of truth wilfully and repeatedly in the face of constant warnings and admonitions).

243. (all the more in conformity with His law of cause and effect).

244. And it is against such confirmed trangressors hopelessly addicted to sin and rebellion that warfare is prescribed.

قَالَ عِيسَى ابْنُ مَرْيَمَ يٰبَنِىٓ إِسْرَآءِيلَ إِنِّى رَسُولُ اللّٰهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى اسْمُهٗٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِالْبَيِّنٰتِ قَالُوا هٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾ وَمَنْ
أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰىٓ إِلَى الْإِسْلٰمِ ۚ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِينَ ﴿٧﴾
يُرِيدُونَ لِيُطْفِـُٔوا نُورَ اللّٰهِ بِأَفْوٰهِهِمْ وَاللّٰهُ مُتِمُّ نُورِهٖ وَلَوْ كَرِهَ الْكٰفِرُونَ ﴿٨﴾ هُوَ الَّذِىٓ أَرْسَلَ
رَسُولَهٗ بِالْهُدٰى وَدِينِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّينِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ يٰٓأَيُّهَا الَّذِينَ
ءَامَنُوا هَلْ أَدُلُّكُمْ عَلٰى تِجٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِاللّٰهِ وَرَسُولِهٖ وَتُجٰهِدُونَ

6. (واذ . . . مبين) And *re-call* when 'Isā, son of Maryam, said: O Children of Isrāil! verily I am Allah's messenger to you[245], cofirming the Taurāt before me and conveying the glad news of a messenger coming after me[246]: his name will be Ahmad[247]. Then when he[248] came to them with evidence[249], they said: this is manifest magic[250]

7. (ومن . . . الظلمين) And who is a greater wrong-doer than he who, when he is summoned to Islam, fabricates a lie against Allah? And Allah does not guide an ungodly people[251].

8. (يريدون . . الكفرون) They intend to extinguish the light of Allah[252] with their mouths[253], and Allah is going to accomplish His light[254], though the infidels may be averse.

9. (هوالذى . . . المشركون) He it is Who has sent His messenger with guidance[255] and true faith, that He may make it triumph[256] over every *other* faith, though the associaters may be averse.

SECTIONS 2

10. (يايها الذين . . . اليم) O you who believe! shall I[257] direct you to a trade[258] which will deliver you[259] from an afflictive torment?

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245. Jesus commanded his disciples to address their appeal only to 'the lost sheep of the house of Israel'.

246. That the teaching of Jesus (on him be peace!), as a universal code of conduct, was singularly inadequate and incomplete, and necessitated the advent of another Teacher is admitted by the Christian apologists themselves, and accounted for in ways that are more amusing than convincing. 'The Saviour refrained from all attempt to guide His followers by rules, but gradually taught them......that their lives were to be quickened by the Holy Spirit whose indwelling was to them their strength and inspiration for all times. In view of this prospect, we can understand why His ethical teaching was so suggestive but so paradoxical, so figurative,

and incomplete. It was designed, not to save us from the trouble of thinking but to turn our thoughts to the Comforter whom He promised to send.' (ERE. XII. p. 621).

247. Which word was employed as a translation of "The Periclytos" in old Arabic versions of the NT. See Muir, p. 5, and Sale, *in Loco*. '*Ahmad or Muhammad* the Praised One. is almost a translation of the Greek word *Periclytos*. In the present Gospel of John, 14 : 16, 15 : 26, and 16 : 7, the word "Comforter" in the English version is for the Greek word *Paracletos*, which means "Advocate," "one called to the help of another, a kind friend," rather than "Comforter." Our doctors contend that Paracletos is a corrupt reading for Periclytos, and that in the original saying of Jesus there was a prophecy of our holy Prophet *Ahmad* by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (xxi : 107) and "most kind and merciful to the believers, (ix : 128)" (AYA) References in the non-canonical *Gospel of Barnabas* are almost too numerous and too explicit to be passed over. See P. IX. n. 220 ff.

248. *i. e.*, the Prophet Jesus.

249. *i. e.*, wonders and miracles.

250. 'The accusation of magic is frequently brought against Jesus. Jerome mentions it, quoting the Jews......'There were even Christian heretics who looked upon the founder of their religion as a magician, and public opinion at Rome accused all Christians of magic. The apostles were regarded in the same light.' (JE. VII. p. 171). 'According to Celsus and to the Talmud, Jesus learned magic in Egypt and performed his miracles by means of it......Different in nature is the witchcraft attributed to Jesus in the Toledot.' (*ib*). 'The Talmud stories allow that he did indeed work signs and wonders, but by means of magic,' (Klaurmann, *op. cit.*, p. 19). According to a Talmudic authority, 'Yeshu practised sorcery and beguiled and led Israel astray' (p. 25). 'The Talmudic authorities do not deny that Jesus worked signs and wonders, but they look upon them as notes of sorcery'. (p. 28) 'And the scribes which came down from Jerusalem said, He hath Beelzebub, and, by the prince of the devils, he casteth out devils' (MK. 3 : 22). 'The Pharisees said, He casteth out devils through the prince of the devils,' (Mt. 9 : 34) 'When the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils' (Mt. 12 : 24) See P. VII. n. 164.

251. (because of denying His true prophets).

252. *i. e*,, His religion.

253. *i. e.*, by their vain babble.

254. *i. e.*, shall establish the truth of Islam.

255. *i. e.*, the Holy Qurān.

256. (by clear and forceful arguments).

257. The interrogative particle هل is used to introduce a question of a lively nature.

258. *i.e.*, the seeking of gain by buying and selling. It must be borne in mind that the Makkans understood the language of trade and barter as they understood no other language. Almost every one of them, old or young, was a born tradesman. 'According to Strabo, all Arabs are stock brokers and merchants. At Makka esteem was professed only for the merchants, من لم يكن تاجرا فليس عندهم بشى . This infatuation spread even to the women. They put their wealth into banks and commercial enterprises.' (Lammens, *Islam : Beliefs and Institutions*, p. 15).

259. (in the hereafter).

فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنصَارُ اللَّهِ ۖ فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ
عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

11. (تؤمنون . . . تعلمون) *It is*: believe in Allah and His messenger and strive[260] in the cause of Allah with your riches and lives. That is best for you if you only Know!

12. (يغفرلكم . . . العظيم) He will forgive you your sins, and make you enter the Gardens with running rivers, and happy abodes in the Everlasting Gardens. That is a great achievement[261].

13. (واخرى . . . المؤمنين) And *also* another *bliss* which you love[262]: succour from Allah and a swift victory. And bear thou the glad tidings[263] to the faithful.

14. (ياايها الذين . . . ظهرين) O you who believe! be Allah's helpers[264], even as 'Isā, son of Maryam, said to the disciples[265]: who shall be my helpers for Allah[266]? The disciples said: we are Allah's helpers. Then[267] a party of the Children of Isrāil believed[268], and another party[269] disbelieved. Then We strengthened those who believed against their foe; so they became triumphant[270].

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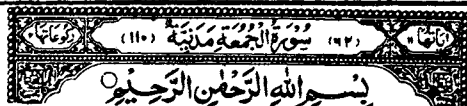
260. (your best).
261. ——lest this supreme achievement may appear too remote——.
262. (and which shall be bestowed in this very world).
263. (of both the immediate and final rewards, O Prophet!).
264. by devoting yourselves to Him and His cause entirely).
265. See p. III. n. 457 ff.
266. *i. e.*, for His cause: in the preaching of the true faith. *Ch.* the NT— 'And he ordained twelve, that they should be with him, and that he might send them forth to pr.ach.' (Mk. 3 ; 14). 'After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.' (Lk. 10 : 1).
267. *i. e.*, through their instrumentality.
268. *i. e.*, a portion of the Children of Israel came to believe in the prophethood of Jesus. 'Celsus says there were ten or eleven apostles. A passage of the

Talmud ascribes five disciples to Jesus......The Twelve Apostles are mentioned in the other versions of the Toledot, while still other versions frequently mention a following of 300, 310, 320, 330 men.' (JE. VII. p. 171). The believers according to the NT numbered several thousands. 'Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls., (Ac. 2 : 41). 'Howbeit many of them which heard the word believed : and the number of the men was about five thousand.' (Ac. 4 : 4).

269. (by far the greater).

270. (and neither the Messenger nor the Message could be destroyed)

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾ هُوَ الَّذِيْ بَعَثَ فِي
الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ
لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢﴾ وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ
مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٤﴾ مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ
يَحْمِلُ اَسْفَارًا ۭ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٥﴾

Sūrat-ul-Jumu'ah

Friday. LXII

(Madinian, 2 Sections and 11 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يسبح . . . الحكيم) Hallows whatsoever is in the heavens and whatsoever is in the earth Allah, the Sovereign, the Holy, the Mighty, the Wise.

2. (هوالذى . . . مبين) He it is Who has raised amidst the unlettered ones[271] a messenger from among themselves, rehearsing to them His revelations and purifying them[272] and teaching them[273] the Book and the Wisdom, though they have been before in gross error[274].

3. (وآخرين . . . الحكيم) And *also* others of them[275] who[276] have not yet joined them[277]. And He is the Mighty, the Wise.

4. (ذلك . . . العظيم) That is the grace of Allah[278]; He vouchsafes it to whomsoever He will; and Allah is the Owner of mighty Grace.

5. (مثل . . . الظلمين) The case of those who were laden with Taurāt[279] but who bore it not is[280] as the case of an ass[281] bearing tomes[282]. Hapless is the case of those who belie the sign of Allah, and Allah does not guide a wrong-doing people[283].

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271. (of Makka, out of His solicitude for His creatures), (See P. III. n. 564 and Appendix IV in Vol III).

272. (of all moral and spiritual filth).

273. 'Teaching' includes and implies all the processes of explaining, exposing and amplifying.

274. 'Before the days of Muhammad, Arabia was steeped in idolatry ; female babies were buried alive as unwanted, and other hideous atrocities were committed. Truly can it be said of the Arabian Prophet that he accomplished nothing short of a miracle in raising the country from its slough of crime and ignorance to a united nation with a deep sense of its religious obligations and duties, a nation which was shortly after his death to conquer and lead the world in culture, knowledge and scientific attainments, while the faith of Islam spread from sea to sea.' (Lady Cobbald *op. cit.*, 105, 106)

275. "Of them" *i. e.*, of their faith ; of them in point of faith.

276. Either as yet unborn or as yet outside the pale of Islam.

277. (but will share their faith later on).

278. *i. e.*, His free gift ; not by reason of any obligation.

279. *i.e.* the Jews, as contradistinguished from the illiterate pagans of Arabia.

280. (in point of futility and fatuity).

281. An animal universally noted for its stupidity. 'The stupidity of the ass is proverbial in the East as well as in the West.' (DB. I. p. 174). JE. (II. p. 221) quotes several old proverbs depicting the ass as an example of stupidity and insensibility. See also P. XXI. n. 291-A.

282. (on its back, but profiting very little from the knowledge and learning contained in them). 'The ass is still the most universal of all beasts of burden in Bible lands.' (DB. I. p. 173).

283. *i. e.* people who deliberately pursue the path of error and falsehood.

قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ
صٰدِقِيْنَ ۝٦ وَلَا يَتَمَنَّوْنَهٗٓ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ۭ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝٧ قُلْ اِنَّ الْمَوْتَ الَّذِيْ
تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝٨
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ۭ ذٰلِكُمْ
خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝٩ فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ
اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝١٠ وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا انْفَضُّوْٓا اِلَيْهَا وَتَرَكُوْكَ
قَاۗىِٕمًا ۭ قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۭ وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ۝١١

6. (قل . . . صٰدقين) Say thou[284]: O those who are Judaised[285]: if you think you are the friends[286] of Allah above mankind[287], then wish for death[288], if you say sooth[289].

7. (ولا . . . بالظّٰلمين) And they will never wish for it[290], because of what their hands have sent forward[291]. And Allah is the Knower of the wrong-doers.

8. (قل . . . تعملون) Say, thou[292]: the death which you flee from[293] will certainly meet you[294], and thereafter you will be brought back to the Knower of the unseen and the seen, and He will declare to you what you have been working.

SECTION 2

9. (يا يها الذين . . . تعلمون) O you who believe! when the call is made to the prayer[295] on[296] Friday[297] hasten to the remembrance of Allah[298] and leave off bargaining[299]. That is better for you[300], if you know.

10. (فاذا . . . تفلحون) Then when the prayer is ended[301], disperse on the land and seek of the grace[302] of Allah, and remember Allah much[303]; haply you may thrive.

11. (واذا . . . الرّٰزقين) And when they beheld merchandise or sport, they flocked thereto[304], and left thee standing[305]. Say thou[306]: what is with Allah[307] is far better[308] than sport and merchandise, and Allah is the Best of providers[308-].

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284. (O Prophet!)

285. By a legal fiction persons not of the Hebrew blood were admitted to its union as members.' (JE. V. p. 336). Judging by their proper names and the Aramaean vocabulary used in their agricultural life these Jews must have been mostly Judaized clans of Arabian and Aramaean stock, though the nucleus must have been Israelites who fled from Palestine at the time of conquest by the Romans in the first century after Christ. (Hitti, *op. cit.*, p. 104). (See also P. I. n. 274).

286. (Or favourites).

287. 'The whole Jewish thought may be summed up in this, that as surely

as there is only one God, so surely is there only one sacred community.' (ERE. VII. p. 520). See also P. I. n. 409 ; P. VI. nn. 268, 271.

288. (which shall immediately bring you nearer to God).

289. (in your profession).

290. ——conscious as their hearts are of their guilt——

291. (of sins and misdeeds).

292. (O Prophet !)

293. See P. I. nn. 415, 417.

294. (how foolish of you then to ignore it or seek to shun it !) Literally, 'then verily it will be your meeter.'

295. *i. e.* the mid-day congregational prayer.

296. 'من' is used in the sense of في in the phrase من يوم الجمعة (LL).

297. Literally, 'the day of Congregation.' Friday to the Muslims is a day of religious joy, not at all like the Sabbath of the Jews and the Sunday of the Christians, a day of idleness and of abstinence from all work. To the superstitious Christians Friday is an inauspicious day. Pope Nicholas I has declared abstinence from meat on Fridays to be obligatory throughout the Church (C.D. p. 384). 'Brides have shunned Friday (and still do !) owing to superstition. Christian people have always considered it an unlucky day for weddings because our Lord was crucified on that day and tradition says that it was on Friday that Adam and Eve ate the forbidden fruit.'

298. سعی is here synonymous with قصد. 'The daily prayers are not necessarily congregational......But at midday of Friday, the service took a more public form, at which the believers as a body, unless detained by sufficient cause, were expected to attend. The usual prayers were on this occasion followed by an address or sermon pronounced by Mohammad. This weekly oration was usefully adapted to the circumstances of the day and feelings of the audience. It allowed full scope for the Prophet's eloquence, and by its frequent recurrence helped to confirm his influence and rivet the claims of Islam.' (Muir, *op. cit.*, p. 188). 'In dignity, simplicity and orderliness,' says another Christian historian with reference to the Friday congregational assembly, 'it is unsurpassed as a manner of collective worship. Standing erect in self-arranged rows in the mosque and following the leadership of the *imān* with precision and reverence, worshippers present a sight that is always impressive.' (Hitti, *op. cit.*, p. 132).

299. (and all temporal business).

300. (both materially and spiritually).

301. 'The Friday prayer is obligatory upon all adult males. It is held at the mosque at noon with a congregation of at least forty of the Faithful and under the direction of a president, or *imam*. Before the prayer the president delivers from the pulpit two addresses (*Khutba*) in Arabic in which reference is made to the head of the State. He then performs two *rakats* with the congregation. Friday is not regarded

a as weekly day of rest, this observance being unknown in **Islam.**' (**Lammens.** *Islam : Beliefs and Institutions*, pp. 59, 60).

302. (by returning to your commerce and worldly occupations). This required special emphasis in view of the Jewish and the Christian conceptions of the Sabbath. 'The Muslim Friday has nothing in common with the Jewish Sabbath or Christian Sunday. It entails no obligation of a weekly rest ; the Faithful are merely obliged to attend public noonday prayer. What, apart from its publicity, distinguishes this prayer from all others is the *khutba* or sermon, always in Arabic, which precedes it.' (Lammens, *op. cit.*, p. 103).

303. *i. e.* do not forget His precepts even in the midst of your worldly occupations.

304. It is related that one Friday, during a season of want and scarcity, while the Prophet was delivering his Friday sermon (and not leading the service), the Madina caravan happened to arrive with the usual beating of drums, whereupon the congregation, with the exception of twelve devout Muslims, ran out of the mosque to see them.

305. (on the pulpit). Compare the attitude of the early Christians during the Church service. 'The deacon was to prevent whispering, or sleeping, or laughing, or beckoning. And this direction, it appears, was not superfluous : for Origen complains that there were some who, while scripture was read, withdrew into corners and amused themselves with worldly conversation, even turning their backs upon the reader.' (DCA. II. p. 1684).

306. (O Prophet !)

307. (of His rewards and blessings).

308. *i. e.*, far more conducive to your material and spiritual welfare.

308-A. This required special emphasis in view of the very great preoccupation of the Arabs with money matters and financial transaction. 'In the money-changers' books, men speculated on the currency exchange : they gambled on the rise and fall of foreign monies on caravan freights, on their arrival and also their lateness. The influx of Byzantine, Sasanid and Yemenite coins, the complications of the old monetary systems and the knowledge necessary for their manipulation, gave rise to an infinity of operations and to the most lucrative transactions......Given this business activity there is no cause for astonishment if we find at Makka merchants who in our day would be classed as millionaires,' (Lammens, *op. cit.*, pp. 15, 16).

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۘ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ ① اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ ② ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ③ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ
أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ

Sūrat-ul-Munāfiqūn

The Hypocrites. LXIII

(Madinian, 2 Sections and 11 Verses)

In the name of Allah, the Compassionate the Merciful.

SECTION 1

1. (اذا . . . لكذبون) When the hypocrites[309] come to thee[310], they say[311]: we bear witness that thou art Allaḥ's messenger. Allah well knows that thou art His messenger[312], but Allah also bears witness that the hypocrites are liars indeed[313].

2. (اتخذوا . . . يعملون) They have made their oaths a shield[314]; and they turn away *men* from the path of Allah. Vile is indeed what they have been working.

3. (ذلك . . . يفقهون) This, because they first believed[315] and then disbelieved[316], their hearts are therefore sealed[317], so that they do not understand.

309. ——past masters as they are in the art of deceit and dissimulation.

310. (O Prophet !)

311. (with a view to deceiving thee with their fair exterior and plausible talk).

312. Certainly it is God's own truth.

313. (in their profession of Islam) *i. e.*. their hearts are giving lie direct to their tongues.

314. *i. e.*, with a view to saving their life and property.

315. (to all appearance). 'The word ايمان is sometimes employed to signify the acknowledging with the tongue only; and hence in the Korān ذلك بانهم آمنوا ثم كفروا. That is because they acknowledged with the tongue, then disacknowledged with the heart.' (LL).

316. *i. e.*, rejected the faith before their men.

317. (as a sequel to their habit of hypocrisy and dissimulation).

العدو فاحذرهم ۚ قٰتلهم الله ۖ انّى يؤفكون ﴿٤﴾ و اذا قيل لهم تعالوا يستغفر لكم رسول الله
لووا رءوسهم ورايتهم يصدون وهم مستكبرون ﴿٥﴾ سواء عليهم استغفرت لهم ام لم تستغفر
لهم ۚ لن يغفر الله لهم ۚ ان الله لا يهدي القوم الفٰسقين ﴿٦﴾ هم الذين يقولون لا تنفقوا
على من عند رسول الله حتى ينفضوا ۗ ولله خزائن السمٰوٰت والارض ولٰكن المنٰفقين لا
يفقهون ﴿٧﴾ يقولون لئن رجعنا الى المدينة ليخرجن الاعز منها الاذل ۚ ولله العزة ولرسوله

4. (واذا . . . يؤفكون) And when thou lookest at them, their persons please thee[318], and if they speak[319], thou listenest to their discourse[319-A]; *they look*[320] as though they are blocks of wood propped up[321]. They[322] imagine every shout *to be* at them. They are the foe; so beware of them[323]. Perish them Allah! whither are they deviating[324].

5. (واذا . . . مستكبرون) And when it is said to them: come! *so that* the messenger of Allah may ask forgiveness for you, they twist their heads[325], and thou seest them retire, while they are stiffnecked.

6. (سواء . . الفسقين) *It is* alike to them whether thou[326] askest forgiveness for them or not; Allah[327] shall not forgive them. Allah does not guide a transgressing people.

7. (هم الذين . . . يفقهون) They are the ones who say[328]: spend not on those *who are* with Allah's messenger[329], so that they may desert[330] him, whereas Allah's are the treasures of the heavens and the earth. Yet the hypocrites do not understand[331].

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318. (by their fair exterior).
319. (with their ready and eloquent tongue).
319-A. (charmed by their ready eloquence).
320. (in the hollowness of their interior).
321. (against a wall, and unable to stand upon their own).
322. (with guilty conscience and under constant apprehension of exposure).
323. (O Muslims!)
324. (from the Path).
325. (in pride and disdain, instead of showing any signs of penitence).
326. (in thy kind-heartedness, O Prophet!).

327. Well aware as He is of their perfidy.

328 (to the citizens of Madina). The allusion is to Abdullah ibn Ubai and his band of the hypocrites.

329. *i. e.*, the Muhājirs or emigrants; those who had accompanied the Prophet in exile.

330. (and separate themselves from him).

331. (a proposition so self-evident).

وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ۝٨ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَاۤ اَوْلَادُكُمْ
عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰۤئِكَ هُمُ الْخٰسِرُوْنَ ۝٩ وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ
قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَاۤ اَخَّرْتَنِيْۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ
الصّٰلِحِيْنَ ۝١٠ وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ۚ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝١١

8. (يقولون . . . يعلمون) They say[332]: surely if we return to Madina, the mightier[333] shall drive out the meaner[334] thence; whereas the might belongs to Allah[335], and His messenger[336] and the faithful[337]. Yet the hypocrites do not know.

SECTION 2

9. (يايها الذين . . الخسرون) O you who believe: let not your riches or your children[338] divert you from the remembrance of Allah[339]. And whoso does that[340], verily they are the losers.

10. (وانفقوا . . . الصلحين) And spend of that with which We have provided you before death comes to one of you, and he says[341]: Lord: wouldst Thou not respite me for a short time, so that[342] I would spend in charity and become of the righteous.

11. (ولن . . . تعملون) And Allah does not respite a soul when its term has arrived, and Allah is Aware of what you do[343].

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332. This they said in the course of the expedition against Banū Mustliq. 'The army having encamped for several days at the wells of Al-Moraisi, an altercation sprang up between a citizen and 'Omar's servant, a Refugee......During the quarrel, the disaffected party gave free expression to their disloyal feelings, "This," said 'Abdullah ibn Obai openly, "ye have brought upon yourselves, by inviting these strangers to come amongst us. Wait till we return to Madina; then the Mightier shall surely expel the Meaner." (Muir, *oq. cit.*, p. 296).

333. Meaning thereby themselves.

334. Meaning the refugees or emigrants most of whom were poor and destitute.

335. (immediately and directly).

336. (through God).

337. (through God and His apostle).

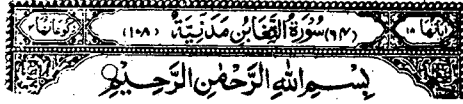
338. The two most engrossing worldly occupations.

339. Which is the main object of the Muslim's life. The term of course includes every act of goodness.

340. *i e.*, allows his worldly occupations to occupy him, and neglects thereby his duties to God and man.

341. (in great anguish).

342. The signification of ف here is equivalent to that of حتى . (WGAL. II. p. 31).

343. Whether in open or in secret.

Sūrat-ut-Taghābun

Mutual Deceit LXIV

(Madinian, 2 Sections and 18 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يسبح . . . قدير) Hallows Allah[344] whatsoever is in the heavens and whatsoever is on the earth. His is the kingdom, His is the praise, and He is Potent over everything.

2. (هو الذى . . بصير) He it is who has created you[345], so of you *some* are infidels and *some* are believers, and Allah is Beholder of what you do[346].

3. (خلق . . . المصير) He has created the heavens and the earth with truth[347], and has fashioned you, and has fashioned you in a comely shape[348], and to Him is the return.

4. (يعلم . . . الصدور) He knows whatsoever is in the heavens and the earth; and He knows whatsoever you conceal and whatsoever you disclose; and Allah is the Knower of whatsoever is in the breasts.

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344. Whether consciously and deliberately, or unconsciouly and automatically.

345. (O mankind !).

346. Whether acts of obedience and righteousness or of blasphemy and rebellion.

347. *i. e.*, perfectly and suited to every requirement.

348. *i. e.*, beautiful and well-proportioned; adapted to the best and highest ends.

مِنْ قَبْلُ ؗ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝٥ ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ
بِالْبَيِّنٰتِ فَقَالُوْۤا اَبَشَرٌ يَّهْدُوْنَنَا ؗ فَكَفَرُوْا وَتَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ ؕ وَاللّٰهُ غَنِىٌّ حَمِيْدٌ ۝٦ زَعَمَ
الَّذِيْنَ كَفَرُوْۤا اَنْ لَّنْ يُّبْعَثُوْا ؕ قُلْ بَلٰى وَرَبِّىْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ؕ وَذٰلِكَ عَلَى
اللّٰهِ يَسِيْرٌ ۝٧ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ الَّذِىْۤ اَنْزَلْنَا ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٨ يَوْمَ يَجْمَعُكُمْ
لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ؕ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ
وَيُدْخِلْهُ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝٩ وَ

5. (الم . . . اليم) Has not the news reached you of those who disbelieved aforetime, and so tasted[349] of the ill consequence of their affair, and theirs will be an afflictive torment[350].

6. (ذٰلك . . . حميد) That was because their messengers came to them with evidences but they said[351]: will there guide us a *mere* human being[352]? So they disbelieved and turned away. And Allah did not need *them*. Allah is Self-sufficient[353], Praise-worthy.

7. (زعم . . . يسير) Those who disbelieved[354] asserted that they would not be raised[355]. Say thou[356]: by my Lord, you shall surely be raised, and to you shall be declared what you worked. And that is easy for Allah[357].

8. (فآمنوا . . . خبير) So believe in Allah and His messenger and the light[358] which We have sent down. And Allah is Aware of what you work.

9. (يوم . . العظيم) *Remember* the Day when He will assemble you, the Day of Assembly; that will be the Day of Mutual Loss and Gain[359]. Then whosoever believes in Allah and acts righteously He will expiate from him his misdeeds and will make him enter the Gardens whereunder rivers flow, as abiders therein for ever. That is a great achievement.

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349. (in this very life).
350. (in the Hereafter).
351. (in sheer incredulity).
352. This 'humanity' of the Divine messenger has always been the stumbling-block of polytheistic peoples. It is incomprehensible to them that a mere servant of God, who is neither a demi-God, nor an Incarnation, not yet an angel, should receive and publish Divine message. The barriers between human and divine have always seemed to them impossible to pass.
353. *i. e.*, free of all needs; absolutely Independent.
354. (in Our Revelation).
355. (and called to account). The reference is to those who denied the

existence of Future Life and Resurrection, and therefore denied responsibility for their actions.

356. (O Prophet !).

357. *i. e.*, the Almighty.

358. (of the Qurān).

359. Loss to the stiff-necked ones, and gain to the lowly ones of this world. 'تغابن signifies Mutual غبن, *i. e.*, cheating or endamaging or overcoming in selling or buying......Hence يوم التغابن, an appellation of the Day of Resurrection ; because the people of Paradise will then over-reach تغبن the people of Hell, by the state of enjoyment in which the former will be and the punishment which the latter will experience.' (LL). Or يوم التغابن may be rendered 'The Day of Mutual Deceit.' when the blessed will deceive the damned, by taking the places which they would have had in Paradise had they been the believers, and *vice versa*.

الذين كفروا وكذبوا بآياتنا أولئك أصحاب النار خالدين فيها ۖ وبئس المصير ⑩ ما أصاب
من مصيبة إلا بإذن الله ۗ ومن يؤمن بالله يهد قلبه ۚ والله بكل شيء عليم ⑪ و أطيعوا
الله و أطيعوا الرسول ۚ فإن توليتم فإنما على رسولنا البلاغ المبين ⑫ الله لا إله إلا هو ۚ
وعلى الله فليتوكل المؤمنون ⑬ يا أيها الذين آمنوا إن من أزواجكم و أولادكم عدوا
لكم فاحذروهم ۚ وإن تعفوا وتصفحوا و تغفروا فإن الله غفور رحيم ⑭ إنما أموالكم و

10. (والذين . المصير) And they who disbelieve and belie Our signs! those will be the fellows of the Fire as abiders therein—a hapless destination!

SECTION 2

11. (ما . . . عليم) No calamity befalls *man* save by Allah's leave[360]. And whoso believes[361] in Allah his heart He guides[362]. And Allah is the Knower of everything.

12. (واطيعوا . . . المبين) Obey Allah and obey the messenger; then if you turn away, on Our messenger there is only the clear preaching[363].

13. (الله . . . المؤمنون) Allah! there is no god but He! Let in Allah therefore the believers put *their* trust.

14. (يايها الذين . . . . رحيم) O you who believe! verily you have an enemy among your wives and your children[364]; so beware of them[365]. And[366] if you pardon[367] and pass over[368] and forgive[369], then surely Allah is Forgiving, Merciful[370].

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360. (according to His universal scheme; directed to some ultimate good).
361. *i. e.*, has full faith.
362. (to peace of mind and tranquillity).
363. (of Our message, and it is no part of his office to compel anyone).
364. (causing great moral and spiritual dereliction by distracting you from your duties to God and humanity).
365. (If and when their demands may come in conflict with your obligatory duties).
366. (when on your remonstrance they realise the error of their ways and are repentant).
367. (them, considering that the hindrance they may have occasioned you has proceeded from their affection).
368. (their offences).
369. (and take no retaliatory measures against them).
370. Who shall forgive your own faults and shortcomings, and show mercy to yourselves.

أَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللّٰهُ عِنْدَهٗٓ أَجْرٌ عَظِيْمٌ ﴿١٥﴾ فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَأَطِيْعُوْا وَأَنْفِقُوْا خَيْرًا لِّأَنْفُسِكُمْ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٦﴾ إِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ﴿١٧﴾ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ﴿١٨﴾

15. (انما . . . عظيم) Your riches and your children are but a trial[371], and Allah! with Him is a mighty wage.

16. (فاتقوا . . . المفلحون) Wherefore fear Allah as far as you are able, and listen and obey and spend[372], for the benefit of your souls. And whoso is guarded against the avarice of his soul, —— those! they are blissful.

17. (ان . . . حليم) If you lend to Allah a goodly loan, He will multiply it to you[373] and will forgive you, and Allah is Appreciative[374], Forbearing.

18. (علم . . . الحكيم) Knower of the unseen and the seen[375], the Mighty the Wise.

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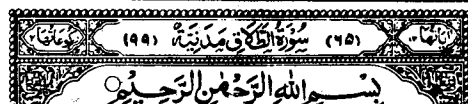
371. That wars are induced by wealth and a growth of population is now recognised by a political writer of the eminence of Professor H. J. Laski :— Probably as a result of increasing population, and consequent pressure on the means of subsistence, there develops the habit of war ; the more a tribe grows rich, whether through agriculture or the progress of arts and crafts, the more it develops the habit of fighting. For riches at once prompt the instinct of defence in the possessors and of attack in those less fortunately situated. We can see from the history of Anglo-Saxon England how its wealth tempted invaders from overseas. These settled down and sought to repel further invaders like the hosts of William the Norman.' (EMK. I. p. 362) See also P. IX. n. 504.

372. (in His way).

373. See P. II. nn. 293-94.

374. See P. XXII. n. 384.

375. Unlike many of the gods of polytheism——of Greece and Egypt in particular——who are not omniscient, whose knowledge is limited and conditioned, and who have to walk on earth to see what is done.

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۗ وَتِلْكَ حُدُوْدُ اللّٰهِ ۗ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ۗ لَا تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ۝١ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ

Sūrat-ul-Talāq

Divorce LXV

(Madinian, 2 Sections and 12 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها النبى . . . امرا) O prophet[376] ! when you divorce women[377], divorce them before their waiting-period[378], and count their waiting-period[379]; and fear Allah, your Lord[380]. And do not drive them out of their houses[381], nor should they *themselves* go forth[382], unless they commit a flagrant indecency[383]. These are the bounds of Allah, and he who trespasses the bounds of Allah has surely wronged himself. Thou knowest not[384] that hereafter Allah may bring something new to pass[385].

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376. It is the community who are addressed here through their prophet, and not the prophet individually, as the plural number of the second person almost immediately following shows.

377. (with whom ye have had sexual intercourse or 'valid retirement').

378. *i. e.*, before their monthly course, when they are clean. This interpretation is according to the Hanafi law.

379. *i. e*, have an accurate account of the waiting-period.

380. (Who in His wisdom and providence has ordained all these laws for your benefit). This emphasizes that matters of marital relationship are not to be treated lightly.

381. *i. e.*, the houses so far occupied by them.

382. (of their own accord, until the term has expired).

383. *i. e.*, any serious breach of moral discipline. فاحشة literally is 'An excess ; an enormity ; anything exceeding the bounds of rectitude.' In the context it means 'The women's going out without permission, or their using foul language against their husband's relations, by reason of the sharpness of their tongues.' (LL).

384. (O reader !).

385. (so that the chances of reconciliation between the parties may become brighter).

وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا
يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ
قَدْرًا ﴿٣﴾ وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ
يَحِضْنَ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ
مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾ ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ ۚ وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ

2. (فاذا . . . مخرجا) Then[386] when they[387] have attained their term[388], *either* retain them reputably[389], or part with them reputably, and[390] take as witnesses two honest men[391] from among you, and set up *your* testimony for Allah[392]. Thus is exhorted he who believes in Allah and the Last Day. And whoso fears Allah He makes an outlet for him[393].

3. (ويرزقه . . . قدرا) And He provides for him from whence he never reckons. And whoso puts his trust in Allah, He will suffice him. Verily Allah is sure to attain His purpose, and has assigned to everything a measure[394].

4. (والّٰئی . . . يسرا) And *as* to such of your women[395] as have despaired of menstruation[396], if you be in doubt *thereof*, their waiting-period is three months, as *also* of those who have not *yet* menstruated[397]. And *as to* those with burdens[398], their term is when they have laid down their burden[399]. And whoso fears Allah, He has made his affair[400] easy unto himself.

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386. (in the course of revocable divorce).

387. *i. e.*, the divorced women.

388. (but have not yet quite completed them). بلغ المكان is not only 'He reached, attained, arrived at, or came to, the place,' but also 'He was, or became, at the point of reaching it, attaining it, etc.' So the phrase in the text means, 'And when they are near to attaining, or ending, their term ; or are at the point of accomplishing their term.' (LL).

389. (in wedlock, by revoking the divorce).

390. (in either case).

391. *i. e.*, men of integrity.

392. *i. e*, as giving evidence before God, O witnesses !

393. *i. e.*, a way out of all afflictions ; a place of safety.

394. *i. e.*, in His fore-knowledge every event is timed according to His will.

395. *i. e*,, such of divorced wives.

396. (by reason of their age).

397. (on account of extreme youth).

398. *i. e*., pregnant women ; those who carry life within their wombs.

399. Usually the waiting-period is the three monthly courses after separation ; if there are no courses, or they are in doubt, it is three full months ; in the case of pregnant women it is till after delivery.

400. Whether of the world or of the Hereafter.

وَيُعْظِمْ لَهُ أَجْرًا ۝ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا
عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ
أُجُورَهُنَّ ۖ وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۖ وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ ۝ لِيُنْفِقْ ذُو سَعَةٍ
مِنْ سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝ وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا ع
شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكْرًا ۝ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۝
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ ۚ الَّذِينَ آمَنُوا ۚ

5. (ذلك . . . اجرا) That is the commandment of Allah which He has sent down unto you. And whoso fears Allah[401], He will[402] expiate his misdeeds from him, and[403] will magnify *his* wage for him.

6. (اسکنوهن . . . اخرىٰ) Lodge them[404] wheresoever you are lodging[405] according to your means, and do not hurt them so as to straiten them[406]. And if they are with burden, spend on them until they lay down their burden[407]. Then if they suckle *their children* for you[408] give them their wage[409], and take counsel together reputably[410]. And if you[411] make hardship for each other, then another woman shall suckle for him[412].

7 (لينفق . . . يسرا) Let the affluent spend[413] according to his means, and whoso is stinted in his subsistence, let him spend of what Allah has given him[414]. Allah does not task any soul except *according to* what He has vouchsafed it. Allah will soon appoint ease for hardship[415]

SECTION 2

8. (وكأين . . . نكرا) And how many a city[416] trespassed the commandment of its Lord and His messengers. We therefore reckoned with them sternly and inflicted on them[417] a chastisement unheard of.

9. (فذاقت . . خسرا) So they tasted the ill consequence of their affairs[418], and loss was the end of their affair.

401. (in this as in other matters).

402. (on the negative side).

403. (on the positive side).

404. (during the waiting-period).

405. *i. e.*, in the same house, but not in the same apartment.

406. (making their lot miserable and hard to bear).
407. (and not for three months only).
408. (in consideration of some money).
409. (in full, as stipulated).
410. *i, e.*, in the mutual good spirit of give and take.
411. *i. e.*, the parties concerned.
412. *i. e.*, as engaged by the father).
413. (for the maintenance of the child).
414. (in proportion to his means).
415. So none should be frightened at this necessary expenditure.
416. *i. e.*, its population.
417. (in this very life).
418. *i. e.*, they were blotted out of existence ignominiously.

قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۚ وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ﴿١١﴾ اَللّٰهُ الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ ۚ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

10. (اعد الله . . . ذكرا) Allah has prepared for them a grievous punishment[419]; so fear Allah, O men of understanding! those who have believed. Surely He has sent down unto you an Admonition ——

11. (رسولا . . . رزقا) a messenger reciting to you the revelations of Allah as evidences, that he may bring forth[420] those who believe and work righteous works from darkness[421] unto light[422]. And whoso believes in Allah and works righteously, him He shall cause to enter the Gardens whereunder rivers flow as abiders therein for ever. Surely Allah has made for such an excellent provision.

12. (الله . . . علما) Allah it is Who has created seven heavens[423] and of the earth the like thereof[423-A]: *His* commandment[424] comes down between them; so that[425] you may know that Allah is Potent over everything, and that Allah does encompass everything in *His* knowledge.

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419. (in the Hereafter).
420. (by his precept and example).
421. (of infidelity and impiety).
422. (of belief and piety).
423. See P. II. n. 129.
423-A. This means that the layers of the earth are seven in number.
424. *i. e.*, God's law, spiritual as well as physical.
425. *i. e.*, you are told this in order that——

يٰۤاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَاۤ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ؕ وَ اللّٰهُ غَفُوْرٌ
رَّحِيْمٌ ① قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَ اللّٰهُ مَوْلٰىكُمْ ۚ وَ هُوَ الْعَلِيْمُ الْحَكِيْمُ ② وَ
اِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَ اَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ
بَعْضَهٗ وَ اَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِيَ الْعَلِيْمُ

Sūrat-ul-Tahrim

The Prohibition LXVI

(Madinian, 2 Sections and 12 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTIONS 1

1. (يٰايها النبى . . . رحيم) O prophet! why dost thou forbid[426] *for thee* what Allah has allowed to thee, seeking the goodwill of thy wives[427]? And Allah is Forgiving, Merciful.

2. (قد . . . الحكيم) Surely Allah has ordained for you absolution[428] from your oaths[429]; and Allah is your Patron[430], and He is the Knower, the Wise.

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426. (by taking a vow). The allusion is to some incident in the holy Prophet's domestic life.

427. (in thy over-fondness or tenderness towards them).

428. (by having fixed an expiation for that purpose).

429. (of such a kind).

430. *i. e.*, your friend, helper and protector.

الْخَبِيرُ ۝٣ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ
مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ۝٤ عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ
أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ
ثَيِّبَاتٍ وَأَبْكَارًا ۝٥ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ ۝٦ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝٧

3. (واذ . . . الخبير) And *recall* when the prophet confided a story[431] to one of his spouses, then she disclosed it[432]. Allah apprised him of it[433]; he made known a part of it[434], and[435] a part he withheld[436]. Then when he had apprised her of it, she said: who has told thee of it? He said: the Knower, the Aware has told me.

4. (ان تتوبا . . . ظهير) Then if you twain[437] turn to Allah repentant, *it is well*, surely your hearts are so inclined. But if you support each other against him, then verily Allah! his friend is He and Jibrīl, and *so are* the righteous believers[438], and furthermore angels are *his* aiders[439].

5. (عسى . . . وابكارا) If he divorce you[440], perchance his Lord will give him in exchange better wives than you[441]: Muslims, believers, devout, penitent, worshippers, given to fasting, *both* non-virgins[442] and virgins.

6. (يايها الذين . . يؤمرون) O you who believe! guard yourselves and your households[443] against a Fire the fuel whereof is mankind and stones[444]. Over it are angels, stern[445], strong[446]; they do not disobey Allah in what He commands them[447], and they do[448] what they are commanded[449].

7. (يايها الذين . . تعملون) O you who disbelieve[450]! excuse not yourselves To-day; you are only being requited for what you have been working[451].

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431. What exactly this story was is rather immaterial, and is therefore not preserved in the Holy Writ.

432. (to a co-wife).

433. (by a special Revelalion).

434. (to the wife who had divulged his secret) تعريف signifies, 'The making to know, syn. اعلام.' (LL).

435. (out of modesty and considerateness of her feelings).

436. (thereof from her), *i.e.*, the Prophet told her that he had come to know of her breach of confidence, but forbore from upbraiding her in any way.

437. *i. e.*, the two co-wives concerned.

438. (so the Prophet cannot be injured by any petty domestic intrigues).

439. Here is 'an instance of ظهير in a plural sense.' (LL).

440. (O wives of the Prophet !).

441. (so you ought not to presume too much on yourselves).

442. ثيب is 'A woman who has become separated from her husband in any manner, or 'one that is not a virgin,' or 'a woman to whom a man has gone in.'(LL)

443. (by adopting a life of righteousness).

444. 'On the eve of the Hijra in all nomadic Arabia, particularly in the Hijaz, religion shows, behind this *practica multiplex*, and throughout the varying local observance one characteristic trait ; the predominance and popularity of litholatry, the cult of sacred stones.' (Lammens, *op. cit.*, p. 17). See also P.I. n. 103.

445. (not gentle and tender towards the inmates of Hell).

446. Who cannot be overcome or successfully resisted by anyone.

447. *i. e.*, most unflinching in their duty.

448. (precisely and without fail).

449. The angels, in Islam, possess like all living sentient beings distinct personalities, and are neither degraded gods nor mere attributes and abstractions personified. They are perfectly obedient servents of God. This does away with the Jewish and Christian misconceptions of angels. 'The OT nowhere lays stress on the moral character of angels......Consequently, angels were divided not into good and bad, but into those who worked wholly and those who worked only partly, in obedience to God. This latter division still seems to hold its own in NT alongside of the former.' (EBi. c. 168)

450. Thus will the infidels be addressed as they will be cast into Hell.

451. *i. e.*, you are only reaping the harvest of your own deeds.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ
سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِى اللّٰهُ النَّبِىَّ
وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا
نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ⑧ يٰٓاَيُّهَا النَّبِىُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ
وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ⑨ ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ
نُوْحٍ وَّامْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا

SECTION 2

8. (يايها الذين . . قدير) O you who believe! turn to Allah with a sincere repentance. Belike[452] your Lord will expiate from you your misdeeds and cause you to enter Gardens whereunder rivers flow; on the Day *whereon* Allah will not humiliate[453] the prophet and those who believe with him. Their light[454] will be running before them[455] and on their right hands, *and* they will say: our Lord! perfect for us our light[456], and forgive us: verily Thou art over everything Potent.

9. (يايها النبى . . المصير) O Prophet! strive hard against the infidels[457] and the hypocrites[458], and be stern to them. And their abode is Hell: a hapless destination.

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452. عسى 'as uttered by God, is expressive of an event of necessary occurrence in the whole of the Kuran,' (LL).

453. (but on the other hand, honour and glorify).

454. Symbolic of their true faith.

455. (and leading them on the right way to Paradise).

456. Unlike the light of the hypocrites, which will fail them in the way.

457. (with arms).

458. (with words).

عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ﴿١٠﴾ وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ
اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ
فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ﴿١٢﴾

10. (ضرب . . . الدخلين) Allah propoundeth for those who disbelieve[459] the similitude of the wife of Nūḥ and the wife of Lūṭ[460]. They were under two of our righteous bondmen[461], then they defrauded them[462]. Wherefore the twain availed them naught against Allah[463], and it was said: enter you twain the Fire with those who enter.

11. (و ضرب . . الظلمين) And Allah propoundeth for those who believe[464] the similitude of the wife[465] of Fir'awn, when she said[466]: my Lord! build me in Thine presence[467] a house in the Garden and deliver me from Fir'awn and his handiwork[468], and deliver me from the transgressing people.

12. (و مريم . . القنتين) And *the similitude* of Maryam daughter of Imrān[469], who preserved her chastity[470], wherefore We breathed in it[471] of Our Spirit[472]. And she testified to the words of her Lord[473] and His Books and she was of the devout[474].

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459. (that they may be warned thereby).

460. (both of whom on account of their infidelity and impiety perished in this world and the Hereafter). See P. VIII. n. 570 ff; P. XII. n. 249 ff: P. XIX. n. 301.

461. (and had thus every opportunity of coming in close contact with faith and virtue). It is said of a married woman كانت تحت فلان, she was under the authority of so-and-so.' (WGAL. II. p. 196) فلان تحت فلانة means 'Such a one has as his wife such a woman.' (LL).

462. (of their due as the apostles of God, and persisted in their course of impiety and unbelief),' خيانة is the contrary of امانة, and does not relate only to property but also to other things.' (LL).

463. So mere personal relationship or close association, without faith and virtue, can do no good.

464. (that they may be consoled thereby).

465. Whom the Bible mistakenly calls his daughter——a believing woman who had saved the life of Moses in his infancy. See P. XX. n. 112.

466. Perhaps as she was being persecuted for her true faith.

467. Literally 'near Thee.'

468. *i. e.*, the evil consequences of his acts of blasphemy.

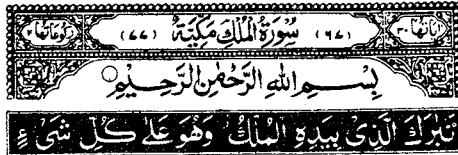
469. See P. III. n. 356.

470. See P. VI. no. 538 : P. XVII. n. 206.

471. (through our arch-angel Gabriel).

472. Which caused her conception.

473. Which she received through His angels.

474, Neither a Divine Being to be adored as imagined by the Christians, nor an immoral woman as supposed by her Jewish calumniators.

PART XXIX

Sūrat-ul-Mulk

The Sovereignty. LXVII

(Makkan, 2 Sections and 30 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (تبرك . . . قدير) Blessed be He[1], in Whose hand is the sovereignty, and He is Potent over everything.

2. (الذى . . الغفور) Who has created death[2] and life[3], that He might test you[4] *as to* which of you is excellent in work[5]. And He is the Mighty[6], the Forgiver[7].

3. (الذى . . . فطور) Who has created the seven heavens in storeys[8]. Thou shalt not find any oversight in the creation[9] of the Compassionate. Then repeat *thy* look, dost thou find any crack[10] ?

4. (ثم . . . حسير) Then repeat thy look twice over, and thy look will return to thee dim and drowsy[10-A].

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1. 'When used in speaking of God, the assertory (not optative) prefects تبارك and تعالى are examples of the reflexive signification of this form : تبارك الله : God has made Himself (is become of and through Himself) blessed, or perfect, above all, (WGAL. I. p. 40).

2. This corrects and contradicts the Jewish views : "God created man to be immortal ;......nevertheless through envy of the devil came death into the world. For God made not death." (JE. IV. p. 483).

3. Both life and death have been personified and deified by the pagans, who heve raised temples and sung hymns of praise to them. In Islam they are no more than 'created' beings like the rest of creation.

4. (O mankind !) In the words of a distinguished scientist, 'death came that life may be worth living.'

5. So it is by action that man can make his soul grow and save it from corruption.

6. *i. e.*, Able to punish the guilty and to carry out His Will and Purpose perfectly.

7. This corrects and contradicts the view that God is bound by the necessity of His own law to effect requital in every instance.

8. طِبَاقًا may also mean 'in harmony.'

9. (of heaven, O reader !)

10. *i. e.*, canst thou detect any flaw or defect in God's handiwork ? The argument is from the cosmic order of the universe, 'Reason is that in us which demands sequence, regularity, and order in things. It resents mere accident and chance occurrence. It could, in fact, only exist in a cosmos, *i. e.*, an orderly world. And such a cosmos it finds from the first in sun and moon, in plant and animal, but mixed as it appears with what is incalculable and purely capricious——that is irrational. But the more it knows, the more ground it finds for confidence that the appearance of capriciousness is due only to its ignorance. Nature, it grows to believe, is, in this sense, rational through and through, that it corresponds to this fundamental demand of reason for law and order in all things. This faith in a universal order——a faith continually more and more fully justified——is what makes science possible.'

10-A. The more we observe Nature, the more we realise that it is a vast, huge Unity, every part in the substantial fabric of the Universe being bound to every other part, with no rift, no lacuna whatsoever.

بِمَصَابِيحَ وَجَعَلْنٰهَا رُجُومًا لِّلشَّيٰطِينِ وَاَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝٥ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ۝٦ اِذَآ اُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَّهِيَ تَفُورُ ۝٧ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ
كُلَّمَآ اُلْقِيَ فِيهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيرٌ ۝٨ قَالُوا بَلٰى قَدْ جَآءَنَا نَذِيرٌ ۙ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۖ اِنْ اَنْتُمْ اِلَّا فِي ضَلٰلٍ كَبِيرٍ ۝٩ وَقَالُوا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا
كُنَّا فِيٓ اَصْحٰبِ السَّعِيرِ ۝١٠ فَاعْتَرَفُوا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيرِ ۝١١ اِنَّ الَّذِينَ يَخْشَوْنَ
رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيرٌ ۝١٢ وَاَسِرُّوا قَوْلَكُمْ اَوِ اجْهَرُوا بِهٖ ۖ اِنَّهٗ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ۝١٣

5. (ولقد . . . السعير) And assuredly We have bedecked the nearest sky[11] with lamps[12] and We have made them missiles for pelting devils[13], and We have prepared for them the torment of the Blaze.

6. (والذين . . . المصير) And for those who disbelieve in their Lord will be the torment of Hell —— a hapless destination !

7. (اذا . . . تفور) When they will be cast in it, they will hear a braying as it boils up ;

8. (تكاد . . . نذير) it almost bursts up with rage[14]. So often as a company[15] is cast in it, its keepers will ask them[16] : did not a warner come to you[17] ?

9. (قالوا . . . كبير) They will say : surely a warner did come to us but we belied *him* and said : God has not sent down aught[18] ; you are naught but in a great error[19].

10. (وقالوا . . . السعير) And they will say[20] : had we been wont to listen[21] or to reflect[22], we would not have been among the fellows of the Blaze.

11. (فاعترفوا . . . السعير) So they will confess their sin[23]. Far away be they, the fellows of the Blaze !

12. (ان الذين . . كبير) Those Who are in awe of their Lord unseen[24], theirs shall be forgiveness and a great wage.

13. (واسروا . . . الصدور) And *whether* you keep *your* discourse secret or disclose it, verily He is the Knower of what is in the breasts.

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11. i. *e*., nearest in relation to the earth.

12. *i. e.*, with radiant stars.

13. رجوم means 'shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein.' (LL).

14. غيظ is, vehement anger, and has a more intensive signification than غضب .

15. (of the infidels).

16. (reproachfully wondering at the incredible perversity of mankind).

17. *i. e.*, are you taken unawares, or is it that you refused to profit by his warnings ?

18. (by way of Revelation).

19. *i. e.*, you are yourself deluded.

20. (in utter anguish).

21. (to the voice of the warner)

22. *i. e.*, to use our own intelligence. Apart from glittering light of Revelation, there are in all nature around us and in our own conscience enough 'manifest signs' of God and His unity.

23. (of infidelity). The confession at this belated hour would be of no avail as the time for amendment would have long been past.

24. *i. e.*, without perceiving Him with their bodily eyes they realize Him in their very being.

أَلَا يَعْلَمُ مَنْ خَلَقَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا
وَكُلُوا مِنْ رِزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ
تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ
إِلَّا الرَّحْمَٰنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَٰنِ ۚ
إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَجُّوا فِي عُتُوٍّ وَ

14. (الا . . . الخبير) Will not He Who has created know? He is the Subtile, the Aware.

SECTION 2

15. (هوالذی . . . النشور) He it is Who has made the earth subservient[25] to you; so go forth in the tracts thereof, and eat of His provision[26]. And to Him is the Resurrection[27].

16. (امنتم . . . تمور) Are you secure that He Who is in the heaven[28] will not sink the earth with you, and then it should quake?

17. (ام . . . نذیر) Or are you secure that He Who is in the heaven will not send against you a whirlwind[29]? Soon[30] you shall know how[31] has been My warning.

18. (ولقد . . . نکیر) And assuredly those before them have belied, then how[32] has been My wrath?

19. (اولم . . . بصیر) Do they not see the birds[33] above them outstretching their wings[34] and *also* closing *them*[35]? None sustains them except the Compassionate. Verily He is Beholder of everything.

20. (امن . . . غرور) Who is he, besides the Compassionate, that *can be* an army unto you and succour you? The infidels[36] are but in delusion.

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25. It is the earth that is made for man, and not man for the earth. The enunciation of this simple doctrine demolishes the polytheistic conceptions of 'Earth-Goddess' and 'Mother-Earth.'

26. Which grows upon the earth.

27. Which reminds us that in all human activities the Hereafter is the real goal.

28. *i. e.*, Who rules the heaven as well (Th).

29. (driving the sands to overwhelm you)

30. *i. e.*, immediately at your death

31. *i. e.*, how true and fateful !

32. *i. e.*, how terrible !

33. Whose flight is one of the most wonderful instances of purposive adaptation.

34. (continuously in their flight).

35. (at will ; and they maintain in either case their balance in the mid-air as ordained by God's providence).

36. (wandering away from God's mercy and grace, the only two sources of our strength).

نفور ﴿٢١﴾ افمن يمشي مكبا على وجهه اهدى امن يمشي سويا على صراط مستقيم ﴿٢٢﴾ قل هو
الذي انشاكم وجعل لكم السمع والابصار والافئدة قليلا ما تشكرون ﴿٢٣﴾ قل هو الذي
ذراكم في الارض واليه تحشرون ﴿٢٤﴾ ويقولون متى هذا الوعد ان كنتم صدقين ﴿٢٥﴾ قل
انما العلم عند الله وانما انا نذير مبين ﴿٢٦﴾ فلما راوه زلفة سيئت وجوه الذين كفروا
وقيل هذا الذي كنتم به تدعون ﴿٢٧﴾ قل ارءيتم ان اهلكني الله ومن معي او رحمنا
فمن يجير الكفرين من عذاب اليم ﴿٢٨﴾ قل هو الرحمن امنا به وعليه توكلنا فستعلمون
من هو في ضلل مبين ﴿٢٩﴾ قل ارءيتم ان اصبح ماؤكم غورا فمن ياتيكم بماء معين ﴿٣٠﴾

21. (امن . . . نفور) Should He[37] withhold His provision, who is he that *can* provide for you? Aye[38]! they persist in perversity and aversion[39].

22. (امن . . . مستقيم) Is he, then, who goes about[40] grovelling upon his face[41] better directed[42] or he who walks evenly on a straight path?

23. (قل . . . تشكرون) Say thou[43]: He it is Who has brought you forth and has endowed you with hearing and sights and hearts[44]. Little thanks it is you[45] give!

24. (قل . . . تحشرون) Say thou: He it is Who has spread you over the earth, and to Him you shall be gathered[46].

25. (ويقولون . . صدقين) And they[47] say[48]: when *will* this promise[49] *come to pass*, if you say sooth[50].

26. (قل . . . مبين) Say thou[51]: the knowledge[52] *thereof* is only with Allah, and I am but a manifest warner[53].

27. (فلما . . . تدعون) But when they will see it proximating sad will be the countenances of those who disbelieve[54], and it will be said: this is what you have been calling for[55].

28. (قل . . . اليم) Say thou: think! if Allah destroy me and those with me[56], or have mercy on us[57], who[58] will protect the infidels from an afflictive torment?

29. (قل . . . مبين) Say thou: He is the Compassionate; in Him we have believed[59], and in Him we have put our trust[60]. And soon[61] you will know who it is that is in manifest error.

30. (قل . . . معين) Say thou: think! were your water to be sunk away[62], who then[63] could bring you water welling-up?

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37. ——the only source of all sustenance——

38. (instead of choosing the plain, smooth, **path of reason and faith**).

39. (from the truth).

40. (in paths of darkness and error, depriving himself of the light of God's guidance)

41. (stumbling on the way all the while).

42. (and more likely to get to the goal).

43. (O Prophet !).

44. So He ought to be our all-in-all.

45. *i. e.*, how very ungrateful on your part then to turn away from Him and to use God-given gifts for altogether wrong purposes !

46. Which end is to be constantly kept in view.

47. *i. e.*, the Makkan pagans.

48. (to the believers, by way of ridicule and denial).

49. (of the coming of the Judgment Day).

50. In the first preaching of Islam, 'the announcement of the Day of Judment is much more prominent than the Unity of God : and it was against his revelations concerning Doomsday that his opponents directed their satire during the first twelve years. It was not love of their half-dead gods but anger at the wretch who was never tired of telling them, in the name of Allah, that all their life was idle...... despicable, that in the other world *they* would be outcasts, which opened the floodgates of irony and scorn against Mohammed' (Hurgronje' *Mohammedanism*, p. 34).

51. (in answer, O Prophet !)

52. (of the exact time of the Last Day).

53. Who has only to announce the fact of its coming, and not dating or timing it.

54. (realising their terrible error too late).

55. (and what you desired to hasten).

56. (in the near future as you so keenly desire).

57. (and preserve us from you, as He has promised us).

58. (in either case).

59. (and thus have ensured our well-being in the Hereafter).

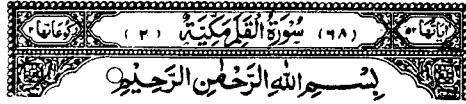
60. (so we can very well take our sorrows and affliction in this world as mere trials).

61. (when you find yourselves afflicted and ourselves safe).

62 (and lost underground, while sudden and complete cessation of all supply of water is sure to cause death).

63. (independent of the Almighty). So He alone is the source of all life, material as well as spiritual.

آياتها ٥٢ (٦٨) سورة القلم مكية (٢) ركوعاتها ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۝١ مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۝٢ وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۝٣ وَ
اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝٤ فَسَتُبْصِرُ وَيُبْصِرُوْنَ ۝٥ بِاَيِّكُمُ الْمَفْتُوْنُ ۝٦ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ۝٧ فَلَا تُطِعِ الْمُكَذِّبِيْنَ ۝٨ وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ۝٩ وَلَا
تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۝١٠ هَمَّازٍ مَّشَّآءٍ بِنَمِيْمٍ ۝١١ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ ۝١٢ عُتُلٍّ بَعْدَ ذٰلِكَ

Sūrat-ul-Qalam

The Pen. LXVIII

(Makkan, 2 Sections and 52 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ن . . . يسطرون) Nūn[64], By the pen and *by* what they[65] inscribe.
2. (ما . . . بمجنون) Through the grace of thy Lord. thou art not mad[66]
3. (وان . . . ممنون) And verily for thee will be an unending wage[67].
4. (وانك . . . عظيم) And verily thou art of a high *and noble* disposition[68].
5. (فستبصر و يبصرون) Soon[69] thou wilt see and they[70] will see[71] ——
6. (بايكم المفتون) Which of you is afflicted with madness[72].
7. (ان . . . بالمهتدين) Verily thy Lord is the best Knower of him who has strayed from the path and the best Knower of him who is the guided one[73].
8. (فلا . . . المكذبين) So do not obey thou the beliers[74].
9. (ودوا . . فيدهنون) They would like that thou shouldst be a pliant[75], so that they *also* will be a pliant[76].
10. (ولا . . . مهين) And do not obey thou any ignominious swearer[77],
11. (هماز . . . بنميم) defamer, spreader abroad of slander,
12. (مناع . . . اثيم) hinderer of the good, trespasser, sinner,

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64. نون , in addition to its other meanings, signifies 'an ink-horn.' See P. I. n. 28.
65. *i. e.*, the angels registering the Divine Decrees.
66. (as imagined by thy calumniators, O Prophet !) See P. IX. n. 328.
67. (commensurate with thy work of preaching).
68. *i. e.*, thou standest on an exalted standard of character, and thy life is

a wonderful living illustration and explanation of the Qur'ān itself.' 'The proper signification of خلق is the moral character ; or the fashion of the inner man.' (LL) 'His behaviour was now also the standard for his people after his death : inexorable against his enemies so long as they opposed him, yet he did not know revengefulness, he was gentle towards the vanquished, indulgent and tolerant to all unbelievers.' (Damer, quoted in Dr. Zaki Ali's *Islam in the world*, p. 13) See also P. IV. nn. 295-96.

69. *i. e.*, in the Hereafter, and also in this very world.

70. *i. e.*, thy detractors.

71. (through the logic of events ; in the light of actual facts of history).

72. (and bereft of his senses).

73. (and will requite each accordingly).

74. (Just as Thou hast not obeyed them in the pas).

75. (with them) *i. e.*, thou wilt let them alone in their idolatry and other foul practices.

76. (with thee) *i. e.*, so that they will cease to revile and persecute thee.

77. *i. e.*, one who on account of his habitual and false swearing is looked down upon.

زنیم ﴿۱۳﴾ ان کان ذا مال وبنین ﴿۱۴﴾ اذا تتلی علیه ایتنا قال اساطیر الاولین ﴿۱۵﴾ سنسمه علی الخرطوم ﴿۱۶﴾ انا بلونهم کما بلونا اصحب الجنة اذ اقسموا لیصرمنها مصبحین ﴿۱۷﴾ ولا یستثنون ﴿۱۸﴾ فطاف علیها طائف من ربک وهم نائمون ﴿۱۹﴾ فاصبحت کالصریم ﴿۲۰﴾ فتنادوا مصبحین ﴿۲۱﴾ ان اغدوا علی حرثکم ان کنتم صرمین ﴿۲۲﴾ فانطلقوا وهم یتخافتون ﴿۲۳﴾ ان لا یدخلنها الیوم علیکم مسکین ﴿۲۴﴾ وغدوا علی حرد قدرین ﴿۲۵﴾ فلما راوها قالوا انا لضالون ﴿۲۶﴾ بل نحن محرومون ﴿۲۷﴾ قال اوسطهم الم اقل لکم لولا تسبحون ﴿۲۸﴾ قالوا سبحن ربنا انا کنا ظلمین ﴿۲۹﴾

13. (عتل . . . زنیم) gross, and moreover ignoble[78] ——

14. (ان . . . بنین) *and thus,* because he is owner of riches and children[79].

15. (اذا . . . الاولین) When Our revelations are rehearsed to him he says: fables of the ancients[80]

16. (سنسمه . . الخرطوم) Soon We shall brand him on the snout[81].

17. (انا . . . مصبحین) Verily We! We have tried them[82] even as We tried[83] the men of a garden[84] when they swore[85] that they would surely pluck it in the morning[86],

18. (و لا یستثنون) and they made *in the assertion* no reservation[87].

19. (فطاف . . . نائمون) Wherefore there visited it from your Lord an encircling visitation[88] while they slept,

20. (فاصبحت کالصریم) Then in the morning it became as if it had been plucked[89].

21. (فتنادوا مصبحین) Then in the morning they cried out to each other[90].

22. (ان . . صرمین) Saying: go out early to your tilth if you would pluck.

23. (فانطلقوا . . . یتخافتون) Then they went off speaking to each other in a low voice;

24. (ان . . . مسکین) Let there enter upon you no needy man today[91].

25. (وغدوا . . . قدرین) And they went out early determined in purpose[92].

26. (فلما . . . لضالون) Then when they saw it[93], they said: indeed we are gone astray[94]

27. (بل . . . محرومون) Alas[95]! *it is* we *who* have been robbed[96]!

28. (قال . . . تسبحون) *And* the most moderate of them[97] said: did I not tell you[98]: why do you not hallow *Him*[99]?

29. (قالوا . . . ظلمین) They said *now in repentance*[100]: hallowed be Our Lord! verily we have been wrong-doers.

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78. زنیم is 'One adopted among a people to whom he does not belong...

108. (and took heed).

109. (in the Hereafter).

110. (O pagans !).

111. by supposing that the infidels would be on the same footing with the believers in the Next World).

112. (from heaven).

113. *i. e.*, is promised to you.

114. *i. e.*, you will enjoy.

115. *i. e.*, who will vouch for their good condition in the Hereafter.

116. (who will vouch for them, and make their condition in the Next life equal to that of the Muslims).

اِلَى السُّجُوْدِ فَلَا يَسْتَطِيْعُوْنَ ۝٤٢ خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۭ وَقَدْ كَانُوْا يُدْعَوْنَ اِلَى السُّجُوْدِ
وَهُمْ سٰلِمُوْنَ ۝٤٣ فَذَرْنِيْ وَمَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ ۭ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ۝٤٤ وَ
اُمْلِيْ لَهُمْ ۭ اِنَّ كَيْدِيْ مَتِيْنٌ ۝٤٥ اَمْ تَسْــَٔـلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ۝٤٦ اَمْ عِنْدَهُمُ الْغَيْبُ
فَهُمْ يَكْتُبُوْنَ ۝٤٧ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوْتِ ۘ اِذْ نَادٰى وَهُوَ مَكْظُوْمٌ ۝٤٨ لَوْلَا
اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ لَنُبِذَ بِالْعَرَاۗءِ وَهُوَ مَذْمُوْمٌ ۝٤٩ فَاجْتَبٰىهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ۝٥٠
وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۝٥١
وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝٥٢

42. (يوم . . يستطيعون) *Remember* the Day when the shank shall be bared[117] and they[118] shall be called upon to prostrate themselves, but they[119] shall not be able[120].

43. (خاشعة . . . سٰلمون) Downcast *will be* their looks[121]; abjectness will overspread them. Surely they had been called upon to prostrate themselves[122], while *yet* they were whole[123].

44. (فذرنى . . يعلمون) Let Me alone with him who belies this discourse[124]. We lead them on by steps[125] whence they perceive not.

45. (واملى . . . متين) And I bear with them[126]. Verily My contrivance is sure.

46. (ام . . . مثقلون) Dost thou ask them a wage[127], so that they are laden with debt[128].

47. (ام . . يكتبون) Is with them the Unseen[129], so that they write down[130] *Allah's decrees*?

48. (فاصبر . . مكظوم) Be thou patient, then, with thy Lord's judgment[131], and do not be thou like him[132] of the fish[133], when he cried out[134], while he was in anguish[135].

49. (لولا . . . مذموم) Had there not reached him the grace from his Lord, he would surely have been cast into the wilderness in a plight.

50. (فاجتبٰه . . . الصٰلحين) Then his Lord chose him[136], and made him of the righteous[137].

51. (وان . . . لمجنون) And when those who disbelieve *hear* the Admonition[138]; they shall cause thee to stumble with the *stern* looks[139], and they say: Indeed he is mad.

52. (وما . . . للعٰلمين) While[140] it[140-A] is naught but an admonition to the worlds[141].

---

117. *i. e.*, some very special form of Divine Manifestation will take place.

108. (and took heed).

109. (in the Hereafter).

110. (O pagans !).

111. by supposing that the infidels would be on the same footing with the believers in the Next World).

112. (from heaven).

113. *i. e.*, is promised to you.

114. *i. e.*, you will enjoy.

115. *i. e.*, who will vouch for their good condition in the Hereafter.

116. (who will vouch for them, and make their condition in the Next life equal to that of the Muslims).

إلى السجود فلا يستطيعون ﴿٤٢﴾ خاشعة أبصارهم ترهقهم ذلة ۖ وقد كانوا يدعون إلى السجود
وهم سالمون ﴿٤٣﴾ فذرني ومن يكذب بهذا الحديث ۖ سنستدرجهم من حيث لا يعلمون ﴿٤٤﴾ و
أملي لهم ۚ إن كيدي متين ﴿٤٥﴾ أم تسألهم أجرا فهم من مغرم مثقلون ﴿٤٦﴾ أم عندهم الغيب
فهم يكتبون ﴿٤٧﴾ فاصبر لحكم ربك ولا تكن كصاحب الحوت إذ نادى وهو مكظوم ﴿٤٨﴾ لولا
أن تداركه نعمة من ربه لنبذ بالعراء وهو مذموم ﴿٤٩﴾ فاجتباه ربه فجعله من الصالحين ﴿٥٠﴾
وإن يكاد الذين كفروا ليزلقونك بأبصارهم لما سمعوا الذكر ويقولون إنه لمجنون ﴿٥١﴾
وما هو إلا ذكر للعالمين ﴿٥٢﴾

42. (يوم . . يستطيعون) *Remember* the Day when the shank shall be bared[117] and they[118] shall be called upon to prostrate themselves, but they[119] shall not be able[120].

43. (خاشعة . . . سٰلمون) Downcast *will be* their looks[121]; abjectness will overspread them. Surely they had been called upon to prostrate themselves[122], while *yet* they were whole[123].

44. (فذرنى . . يعلمون) Let Me alone with him who belies this discourse[124]. We lead them on by steps[125] whence they perceive not.

45. (واملى . . . متين) And I bear with them[126]. Verily My contrivance is sure.

46. (ام . . . مثقلون) Dost thou ask them a wage[127], so that they are laden with debt[128].

47. (ام . . يكتبون) Is with them the Unseen[129], so that they write down[130] *Allah's decrees*?

48. (فاصبر . . مكظوم) Be thou patient, then, with thy Lord's judgment[131], and do not be thou like him[132] of the fish[133], when he cried out[134], while he was in anguish[135].

49. (لولا . . . مذموم) Had there not reached him the grace from his Lord, he would surely have been cast into the wilderness in a plight.

50. (فاجتبٰه . . . الصٰلحين) Then his Lord chose him[136], and made him of the righteous[137].

51. (وان . . . لمجنون) And when those who disbelieve *hear* the Admonition[138]; they shall cause thee to stumble with the *stern* looks[139], and they say: indeed he is mad.

52. (وما . . . للعٰلمين) While[140] it[140-A] is naught but an admonition to the worlds[141].

117. *i. e.*, some very special form of Divine Manifestation will take place.

(Th). But the expression 'uncovering the shank' in Arabic has also another meaning, and is indicative of a grievous and terrible calamity. Thus it is said, 'War has uncovered its shank,' when it is meant to express the fury and rage of battle. 'And one says of a man when difficulty, or calamity, befalls him, كشف عن ساقه , meaning, he prepared himself for difficulty.' (LL) *Cf.* OT :—'Take the millstones and grind meal : uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.' (Is. 47 : 2).

118. *i. e.*, mankind.

119. *i. e.*, the infidels.

120. (in spite of their best efforts, because the time of acceptance shall be past, and their backs shall become stiff and inflexible).

121. (with shame and terror).

122. (but they would not hear).

123. *i. e.*, in full possession of the power of judgment and will, and living in this world.

124. (and grieve not over the fate of such, O Prophet !)

125. (to ultimate destruction, by giving them respite in this world).

126. (for the time being, so as to make them all the more forgetful of death, and then overtake them in their most heedless state).

127. (for thy preaching, O Prophet !) *i.e.*, it costs the infidels nothing to hear the Prophet.

128. (on that account, and are therefore loth with thee).

129. *i. e.*, have they the knowledge of the Unseen and of God's ordinances, independent of thee, and without the mediation of a prophet.

130. *i. e.*, so that they transcribe the same from the table of God's decrees and feel no need of the Revelation vouchsafed to thee.

131. (regarding the respite given to the pagans of thy times).

132. (in impatience).

133. *i. e.*, the Prophet Jonah, See P. XVII. n. 191.

134. (to his Lord).

135. (in the belly of the fish). See Appendix to P. XXIII.

136. (once more, and forgave him his momentary human weakness).

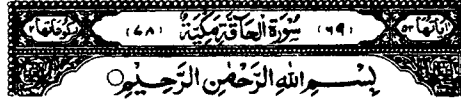
137. (of yet greater rank and station).

138. *i. e.*, the Holy Qurān.

139. (in the intensity of their hatred).

140-A (as a matter of fact).

140. *i. e.*, the Qurān.

141. *i. e.*, far from being the outcome of madness or demoniacal possession, it is the sure and unfailing antidote to all kinds of evil in the world.

الْحَاقَّةُ ۝١ مَا الْحَاقَّةُ ۝٢ وَمَا أَدْرٰىكَ مَا الْحَاقَّةُ ۝٣ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ۝٤ فَأَمَّا ثَمُودُ
فَأُهْلِكُوا بِالطَّاغِيَةِ ۝٥ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمٰنِيَةَ
أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعٰى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧ فَهَلْ تَرٰى لَهُمْ مِّنْ
بَاقِيَةٍ ۝٨ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۝٩ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً

Sūrat-ul-Ḥāqqah

The Inevitable. LXIX

(Makkan, 2 Sections and 52 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحاقة) The Inevitable Calamity !

2. (ماالحاقة) What is the Inevitable Calamity !

3. (وما . . . ماالحاقة) And what will make thee know[142] what the Inevitable Calamity is ?

4. (كذبت . . . بالقارعة) *The tribes of* Thamūd and 'Aād belied the Striking *Day*.

5. (فاما . . . بالطاغية) As for Thamūd, they were destroyed by an outburst[143].

6. (واما . . . عاتية) And as for 'Aād, they were destroyed by a wind, furious, roaring[144],

7. (سخرها . . . خاوية) to which He subjected them for seven nights and eight days in succession so that thou[145] mightest have seen men during it lying prostrate, as though they were stumps of palm ruined[146].

8. (فهل . . . باقية) Dost thou see any remnant of them ?

9. (وجاء . . . بالخاطئة) And Fir'awn and those before him and the overturned *cities*[147] committed sin.

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142. (O Prophet !).

143. Or 'thundering noise.'

رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنٰكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّتَعِيَهَا أُذُنٌ وَّاعِيَةٌ ﴿١٢﴾
فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَّاحِدَةٌ ﴿١٣﴾ وَّحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَّاحِدَةً ﴿١٤﴾
فَيَوْمَئِذٍ وَّقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ ﴿١٦﴾ وَّالْمَلَكُ عَلٰى أَرْجَائِهَا ۚ وَيَحْمِلُ
عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِيَ
كِتٰبَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتٰبِيَهْ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلٰقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ
رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ

10. (فعصوا . . . رابية) And they disbelieved their Lord's messenger, so He seized them with an increasing grip[148].

11. (انا . . الجارية) Verily We bore you, when the water rose[149], upon a traversing *ark*[150].

12. (لنجعلها . . . واعية) that We might make it an admonition unto you and *that* it might be retained by the retaining ears.

13. (فاذا . . . واحدة) And when the Trumpet will sound a single blast[151],

14. (وحملت . . . واحدة) and the earth and the mountains will be borne[152], and they will be crushed with a single crushing[153].

15. (فيومئذ . . . الواقعة) Then on that Day will happen the event.

16. (وانشقت . . . واهية) And the heaven will be rent in sunder; frail it will be on that Day.

17. (والملك . . . ثمنية) And the angels[154] will be on its borders, and eight[155] of them will on that Day[156] bear the Throne of thy Lord over them.

18. (يومئذ . . . خافية) The Day whereon you will be mustered[157], nothing hidden by you will be hidden[158].

19. (فاما . . . كتبيه) Then as to him, whose book[159] will be vouchsafed to him in his right hand, he will say[160] : here! read my record;

20. (انى . . . حسابيه) verily I was sure[161] that I would have to face my reckoning.

21. (فهو . . . راضية) Then he shall be in a life well-pleasing.

22. (فى . . . عالية) In a lofty Garden,

23. (قطوفها دانية) of which the clusters[162] *will be* near at hand[163].

148. (in severity).

149. (of Noah's deluge).

150. (built to Our Command, and saved you, O believers !).

151. (for the first time and all of a sudden).

152. *i. e.*, moved from their place.

153. *i. e.*, dashed in pieces and crushed to powder at one stroke.

154. (inhabiting the centre of the heaven).

155. (angels, instead of four as at present).

156. (at the second blast of the Trumpet).

157. (before God for Judgment, O mankind !).

158. (from Him).

159. (of records).

160. (to those around him, overjoyed at his getting his record in the right hand).

161. ظن is not always indication of doubt; sometimes, as here, is signifies sure knowledge.

162. *i. e.*, fruits in bunches.

163. (and hanging low, so that they could be gathered and enjoyed in dignified ease).

الْخَالِيَةِ ۝ وَأَمَّا مَنْ أُوتِيَ كِتٰبَهُ بِشِمَالِهِ ۙ فَيَقُولُ يٰلَيْتَنِي لَمْ أُوتَ كِتٰبِيَهْ ۝ وَلَمْ أَدْرِ مَا
حِسَابِيَهْ ۝ يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝ مَا أَغْنٰى عَنِّي مَالِيَهْ ۝ هَلَكَ عَنِّي سُلْطٰنِيَهْ ۝
خُذُوهُ فَغُلُّوهُ ۝ ثُمَّ الْجَحِيمَ صَلُّوهُ ۝ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝
إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيمِ ۝ وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِينِ ۝ فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا
حَمِيمٌ ۝ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۝ لَا يَأْكُلُهُ إِلَّا الْخٰطِئُونَ ۝ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ۝ وَمَا لَا
تُبْصِرُونَ ۝ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَا تُؤْمِنُونَ ۝ وَلَا بِقَوْلِ

ع

24. (كلوا . . . الخالية) Eat and drink with benefit for what you sent on beforehand in days past[164].

25. (واما . . . كتبيه) Then as to him whose record will be vouchsafed to him in his left hand, he will say[165]: Oh! would that I had not been given my record *at all*,

26. (ولم . . . حسابيه) nor known what was my reckoning.

27. (يليتها . . . القاضية) Oh! would that it would have been the ending[166].

28. (ما . . . ماليه) My riches have availed me not;

29. (هلك . . . سلطنيه) my authority[167] has perished for me.

30. (خذوه فغلوه) Seize him[168], and chain him;

31. (ثم . . . صلوه) then roast him in the Scorch;

32. (ثم . . . فاسلكوه) then fasten him[169] with a chain seventy cubits long[170].

33. (انه . . . العظيم) Verily he was wont not to believe in Allah, the Great;

34. (ولا . . . المسكين) nor he urged *on others* the feeding of the poor[171].

35. (فليس . . . حميم) No friend is therefore for him here this Day,

36. (ولا . . . غسلين) nor any food except the filthy corruption[172].

37. (لا . . . الخاطئون) None will eat it except the sinners.

SECTION 2

38. (فلا . . . تبصرون) I swear by what you see,

39. (وما لا تبصرون) and by what you do not see[173],

40. (انه . . . كريم) that it is the speech *brought by* an honourable envoy[174],

41. (وما . . . تؤمنون) and it is not the speech of a poet[175]. Little it is that you believe.

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164. (when you were in the world). This will be said to them.

165. (in extreme anguish).

166. *i. e.*, would that death had made an end of me altogether, and would not have brought me to this new world at all. 'It' refers to 'death' understood.

167. (over men).

168. (O keepers of Hell !)

169. The measurement is not of this world but of the Hereafter.

170. *i. e.*, wrap him round with it, so that he may not be able to stir.

171——far from himself feeding the poor——

172. (flowing from the bodies of the damned).

173. (of My creation) *i. e.*, My entire creation becomes witness.

174. *i. e.*, a trusted angel.

175. See P. XVII. n. 14 ; P. XIX. n. 368.

كَاهِنٍ ۚ قَلِيلًا مَا تَذَكَّرُونَ ﴿٤٢﴾ تَنْزِيلٌ مِنْ رَبِّ الْعٰلَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ
الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ
عَنْهُ حٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُ لَتَذْكِرَةٌ لِلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ
لَحَسْرَةٌ عَلَى الْكٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾ ع

42. (ولا . . . تذكرون) Nor *it is* the speech of a soothsayer[176]. Little are you admonished.

43. (تنزيل . . . العلمين) *It is* a Revelation from the Lord of the worlds.

44. (ولو . . . الاقاويل) And if he[177] had forged concerning Us some discourses.

45. (لاخذنا . . . باليمين) We surely would have seized him by the right hand.

46. (ثم . . . الوتين) and then severed his life-vein[178].

47. (فما . . . حجزين) And not one of you would have withheld *Us* from *punishing* him.

48. (وانه . . . للمتقين) And surely it is an Admonition to the *God*-fearing.

49. (وانا . . . مكذبين) And verily We know that some among you *belie*[179].

50. (وانه . . . الكفرين) And verily it *shall be* an *occasion of* anguish to the infidels[180].

51. (وانه . . . اليقين) And verily it is the truth of absolute certainty[181].

52. (فسبح . . . العظيم) So[182] hallow thou[183] the name of thy Lord, the Great[184].

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176. In Pre-Islamic Arabia, 'beside the poet (*Shāir*), and below him, was the *Kāhin*, or the soothsayer, and below him the '*arrāf*', a kind of diviner. These, too, were under the influence of Jinn, but in a less exalted way. The *Kāhins* were soothsayers connected with a sanctuary...The *Kāhins* usually cast their oracles in verse.' (ERE. X. p. 136) See P. XXVII. n. 77.

177. *i. e.*, the holy Prophet.

178. (thus causing his instantaneous death).

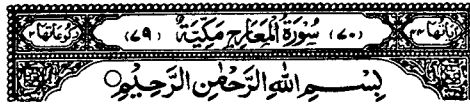
179. Who will receive their punishment at its proper time.

180. When the consequences of its rejection will become apparent to them.

181. *i. e.*, the very truth. Every truth is in itself certain, but certainty has degrees. First there is a certainty of reasoning or inference, known as علم اليقين. Next there is a certainty of sense-perception, called عين اليقين. Last, there is a certainty, the highest degree of it, the absolute certainty, with no possibility of error, either of judgement or perception, and this is what is termed حق اليقين.

182. *i. e.* in return for this great gift of Divine Revelation.

183. (O Prophet !)

184. The Author of this Book.

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ
الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾
وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾

Sūrat-ul-Máārij

The Ascending Steps. LXX

(Makkan, 2 Sections and 44 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سال . . . واقع) A questioner has questioned about chastisement about to befall[185],

2. (للكافرين . . . دافع) the infidels[186] which is not to be averted,

3. (من الله . . . المعارج) from Allah[187], Owner of the ascending steps[188].

4. (تعرج . . . سنة) *Thereby* the angels ascend to Him and *also* the spirit[189]; on a Day[190] whose space is fifty thousand years[191].

5. (فاصبر . . . جميلا) Be thou[192] patient[193] with a becoming patience[194].

6. (انهم . . . بعيدا) Verily they[195] see it[196] afar off.

7. (ونراه قريبا) and We see it nigh.

8. (يوم . . . كالمهل) *It shall befall on* a Day whereon the sky will become like dregs of oil[197].

9. (وتكون . . . كالعهن) And the mountains will become like dyed wool[198],

10. (ولا . . . حميما) and not a friend shall ask a friend[199],

11. (يبصرونهم . . . ببنيه) though they shall be made to see one another. The guilty[200] would like to ransom himself from the torment of that Day by[201] his children,

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185. The person alluded to here is either Nudhar bin al Hārith or Abu Jahl, both of whom had challenged the Prophet to bring upon them some dreadful judgment.

186. (on the Judgment Day).

187. *i. e.*. being inflicted by Him.

188. By which prayers and righteous actions ascend to heaven.

189. *i. e.* the souls of the believers.

190. *i. e.*, that judgment shall befall on a Day.

191. 'As it will appear to the unbelievers in the intensity of their agony'. (Th).

192. (and bear their insults, O Prophet !)

193. *i. e.*, now that the judgment is certain.

194. *i. e.*, without a tinge of complaint.

195. *i. e.* the scoffers.

196. *i. e.*, the Judgment Day.

197. Or 'like metal molten.' *Cf.* the NT :—'But the day of the Lord will come as thief in the night ; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up' (2 Pet. 3 : 10).

198. (scattered abroad).

199. (concerning his condition).

200. *i. c.*, the unbeliever : the infidel.

201. *i. e.*, at the price of.

وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾ وَمَن فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّا
إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾ إِنَّ الْإِنسَانَ خُلِقَ
هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ
صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ
بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ﴿٣٠﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ

12. (وصاحبته و اخيه) and his wife[202] and his brother,

13. (وفصيلته . . . تؤويه) and his kin that sheltered him[203],

14. (ومن . . . ينجيه) and all those on the earth[204]; so that *this* might deliver him.

15. (كلا . . . لظى) By no means! It is a Flame,

16. (نزاعة للشوى) flying off the *scalp*-skin.

17. (تدعوا . . . تولى) It shall call[205] him who turns away[206] and back-slides,

18. (وجمع فاوعى) and amasses[207] and hoards[208].

19. (ان . . . هلوعا) Verily man[209] is formed impatient[210],

20. (اذا . . . جزوعا) bewailing[211] when evil touches him,

21. (واذا . . . منوعا) and begrudging[212], when good visits him.

22. (الا المصلين) Not so are the prayerful,

23. (الذين . . . دائمون) who are constant[213] at their prayers,

24. (والذين . . . معلوم) and in whose riches is a recognised right,

25. (للسائل والمحروم) for the beggar and the destitute[214],

26. (والذين . . . الدين) and who testify to the Day of Requital,

27. (والذين . . . مشفقون) and who are fearful of their Lord's torment.

28. (ان . . . مامون) Verily from the torment of their Lord none can feel secure[215].

29. (والذين . . . حفظون) As *also* those who guard[216] their private parts,

30. (الا . . ملومين) save in regard to their women[217] and those whom their right hands own[218]. So they are not reproachable.

31. (فمن . . . العدون) And whoso seeks beyond that, then it is those who are the trespassers[219].

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202. صاحبة literally is 'an accompanier.' This incidentally but clearly

emphasises the fact that companionship is the essential factor of marriage,

203. *i. e.*, in short, every one whom he held dear and near on the earth.

204. So unbearable will be the suffering !

205. *i. e.*, draw and bring.

206. (from the faith while in this world).

207. (riches unlawfully).

208. (them out of covetousness and greed).

209. *i. e.*, the unbelieving man.

210. *i. e*, one who does not sufficiently exert his will to believe.

211. (and full of complaint, beyond proper limits).

212. (in the performance of his duties and in the payment of his obligatory dues).

213. (both as regards its timings and its proper conditions). Of the effects of the Islamic prayer writes a Christian convert to Islam :—'My ancestors were Roman Catholics......My community......hated Muslims. Protestants were considered upstarts, and Muslim renegades. In such an atmosphere I grew up. The foremost item that drew my attention was the idols and pictures of Virgin Mary and other saints kept for worshipping... But when the time for prayer comes I noted that a Muslim wherever he may be whether walking in the street, boarding a train, or a boat, spreads his cloth, turns to Kaba, and starts his *Namaz*. No priest is required for him. He is at once in communion with his Creator quite oblivious to his surroundings, This appealed to me. I peeped into the mosques, and found no idol kept there. It did not take me long to find out that no difference is made in a mosque. All stand shoulder to shoulder without distinction of colour and rank. What a marvellous unity and brotherhood ! Need I say that it melted my heart.' And observes a mordern Christian scholar : 'Perhaps the most gracious thing ever said about Moslem prayer is that it is an intimate converse with God. A creative feature in Islam ; it has fostered a feeling of equality among believers, mitigating the rankling sense of superiority and caste, and opening a new inlet for the unity of mystical experience into the Moslem heart' (Jurji's *Great Religious of the Modern World*, p. 187). See also P. XVIII. n. 2.

214. Food, in Islam, observes a learned Christian, 'is given to any one who needs it, and charity is administered direct, and not by the circuitous means of a Poor Law system. Indeed from a Muhammadan, as also from the Buddhistic point of view, the giving of charity puts the giver into a state of obligation to the receiver, since it enables the former to cultivate his sense of benevolence.' (Dr. G. W. Leitner, M.A., Ph. D. *Religious Systems of the World*, London, 1905, p. 296)

215. *i. e.*, none can presume to feel secure from it : it has to be reckoned with.

216. *i. e.*, keep themselves away from every kind of sex abuse.

217. *i. e.*, free women who are joined to them by regular marriage bond.

218. *i. e.*, women taken captives but not raised to the status of legal wives. See P. XVIII. n. 8.

219. *i. e.* every other form of gratifying sexual passions is criminal. See. P. XVIII. n. 10.

رٰعُوْنَ ﴿٣٢﴾ وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ﴿٣٣﴾ وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ﴿٣٤﴾ اُولٰٓئِكَ
فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ﴿٣٥﴾ فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ﴿٣٦﴾ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ
عِزِيْنَ ﴿٣٧﴾ اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ﴿٣٨﴾ كَلَّا ۭ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ﴿٣٩﴾ فَلَآ
اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ﴿٤٠﴾ عَلٰٓى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿٤١﴾
فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ﴿٤٢﴾ يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ
سِرَاعًا كَاَنَّهُمْ اِلٰى نُصُبٍ يُّوْفِضُوْنَ ﴿٤٣﴾ خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۭ ذٰلِكَ الْيَوْمُ الَّذِيْ
كَانُوْا يُوْعَدُوْنَ ﴿٤٤﴾

32. (والذين . . . رٰعون) As also those who keep their trusts and their covenant[220],

33. (والذين . . . قائمون) and who stand firm in their testimonies,

34. (والذين . . . يحافظون) and who are observant[221] of their prayer.

35. (اولٰئك . . . مكرمون) Honoured, they shall *dwell* in Gardens.

SECTION 2

36. (فمال . . مهطعين) What ails those who disbelieve, hastening towards thee[222],

37. (عن . . . عزين) on the right and on the left, in companies ?

38. (ايطمع . . . نعيم) Does every one of them[222-A] covet that he shall enter the Garden of Delight[223] ?

39. (كلا . . . يعلمون) By no means ! We have created them from what they know[224].

40. (فلا . . . لقدرون) I swear by the Lord of the easts and wests[225] that We are Able,

41. (على . . . بمسبوقين) to replace them[226] by *others* better than they, and We are not to be frustrated[227].

42. (فذرهم . . . يوعدون) So[228] let thou[229] them alone plunging in vanity and sporting, until they meet their Day which they are promised ——

43. (يوم . . . يوفضون) the Day whereon they will come forth from the sepulchres hurrying as if they were hastening to an altar[230].

44 (خاشعة . . . يوعدون) Downcast *shall be* their looks, abjectness shall overspread them. Such is the Day they were promised.

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220. *i. e.*, those who fulfil all their obligations, whether financial or otherwise. Very remarkable is the sacredness attached to everyday trusts and convenants in Islam.

221. (at their proper time). See P. XVIII. n. 12.

222. (to deny thee and to accuse thee of imposture, O Prophet !)

222-A. *i. e.*, the scoffers, the infidels.

223. (of himself, without following the course that leads thereto).

224. *t. e.*, of filthy seed, which bears no apparent relation or resemblance to the dignity of a man. So it is imperative that he who aspires to enter Paradise must perfect himself in faith and spiritual virtues, to fit himself for that place.

225. مشارق and مغارب in the plural signify the different points of the horizon at which the sun rises and sets in the course of the year. This completely repudiates the polytheistic idea of *Loka pālas* or guardians of the world, presiding over the four cardinal and the intermediate points of the compass. Among the Hindus, for instance, '*Indra*, the chief of the gods, was regarded as the regent of the east ; *Agni* the fire, was in the same way associated with the south-east ; *Yama* with the south ; *Surya*, the sun, with the south-west ; *Varuna* originally the representative of the all-embracing heaven or atmosphere, now the god of the ocean, with the west ; *Vāyu*, the wind, with the north-west, *Kubera*, the god of wealth, with the north ; and *Soma*, with the north-east.' (EBr. III p. 1016). The Tibetan mythology also ha a parallel set of deities for each of the four cardinal points. See ERE. VIII. p. 76.

226. (after destroying them).

227. (and evaded).

228. *i. e.*, after all these arguments.

229. (O prophet !).

230. See P. XXVII. n. 233.

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ① قَالَ يَٰقَوْمِ
إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ② أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ③ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ
أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ④ قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى
لَيْلًا وَنَهَارًا ⑤ فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ⑥ وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ
فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ⑦ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ⑧ ثُمَّ إِنِّىٓ

Sūrah Nūḥ

Nuh. LXXI

(Makkan, 2 Sections and 28 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (انا . . . اليم) Verily We! We sent forth Nūḥ[231] to his people saying: warn thy people[232] before there comes to them an afflictive chastisement[233].

2. (قال . . . مبين) He said: my people! I am to you a manifest warner.

3. (ان . . . اطيعون) Worship Allah[234], and fear Him, and obey me.

4. (يغفر . . . تعلمون) He will forgive you your sins[235], and will defer you to an appointed term[236]. Verily the term of Allah[237], when it comes, shall not be deferred[238], if you but know.

5. (قال . . . نهارا) He said[239]: Lord! verily I have called my people night and day[240].

6. (فلم . . . فرارا) And my calling has only increased their aversion[241].

7. (وانى . . استكبارا) Verily whenever I call them, that Thou mayst forgive them[242], they place their fingers in their ears[243], and wrap themselves with their garments[244], and persist[215] *in their denial*, and are stiff-necked[246].

8. (ثم . . . جهارا) Then[247] I have called them aloud[248].

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231. See P. VIII. n. 509.

232. (against the consequences of their ungodliness).

233. Which means that had they repented they would still have obtained mercy.

234. (to the exclusion of your idols).

235. (if you accept the true faith). من in من ذنوبكم is according to many commentators, redundant.

236. *i. e.*, the time of your death.

237. *i. e.*, the hour of death.

238. (but the past sins are wiped off by the profession of the true faith).

239. (after he had tried for long and had become exasperated).

240. (preaching them true doctrine of monotheism).

241. (from me).

242. (on their accepting the true religion).

243. (so that my words may not reach them).

244. (so as to avoid me).

245. (in their infidelity).

246. The مصدر is here used للتعظيم , for magnifying, *i. e.*, to add greater force to the verb.

247. (in spite of their aversion).

248. (addressing them collectively, in public gatherings).

اَعْلَنْتُ لَهُمْ وَاَسْرَرْتُ لَهُمْ اِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ اِنَّهٗ كَانَ غَفَّارًا ﴿١٠﴾ يُّرْسِلِ السَّمَآءَ
عَلَيْكُمْ مِّدْرَارًا ﴿١١﴾ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ﴿١٢﴾ مَا لَكُمْ
لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ اَطْوَارًا ﴿١٤﴾ اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ﴿١٥﴾
وَّجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾ وَاللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيْدُكُمْ
فِيْهَا وَيُخْرِجُكُمْ اِخْرَاجًا ﴿١٨﴾ وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ ع
قَالَ نُوْحٌ رَّبِّ اِنَّهُمْ عَصَوْنِيْ وَاتَّبَعُوْا مَنْ لَّمْ يَزِدْهُ مَالُهٗ وَوَلَدُهٗۤ اِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوْا

9. (ثم . . . اسرارا) Then[249] I spoke to them[250] in public and in private I addressed them[251].

10. (فقلت . . غفارا) And I said: beg forgiveness of your Lord[252]; He is ever Most Forgiving.

11. (يرسل . . مدرارا) He will send down upon you rains copiously[253],

12. (ويمددكم . . . انهرا) and[254] He will increase you in riches and children and will assign to you gardens and will assign to you rivers[255].

13. (مالكم . . . وقارا) What ails you that you look not[256] for majesty in Allah ——

14. (وقد . . . اطوارا) while He has created you by stages[257].

15. (الم . . . طباقا) Do you not see how Allah has created the seven heavens in storeys[258] ?

16. (وجعل . . سراجا) And He has placed the moon therein for a light and has made the sun *for* a lamp[259] ?

17. (والله . . . نباتا) And Allah has caused you to grow from the earth as a growth[260].

18. (ثم . . . اخراجا) And hence He will cause you to return to it and He will bring you forth[261] completely.

19. (والله . . . بساطا) And Allah has made for you the earth an exp nse,

20. (لتسلكوا . . . فجاجا) that of it you may tra'verse the open ways.

SECTION 2

21. (قال . . . خسارا) Nūḥ said[262]: Lord! verily they have denied me and have followed him[263] whose riches and children have only increased him in loss.

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249. (in their individual capacity).

250. ——to vary my method of approach——

251. *i, e.*, every possible method of persuasion I have tried, and all the resources at my command I have used.

252. (by believing in Him and in His Guidance).

253. *i. e*, He will send down upon you copious rain. 'The heaven' in the text is here synonymous with the rains.

254. ——to instance some of His blessings in this world——.

255. *i. e.*, endow you with all the sources of prosperity, both national and individual.

256. (as is evident from your worshipping other gods beside Him).

257. *i. e.*, by various steps or changes from the original matter till you became perfect men.

258. (and there is no 'Sky-god' or 'Heaven-god' beside Him).

259. (illuminating the day). These details merited special mention, as the organised pantheon of the Noahian people was to a large extent, astral.

260. (of a special kind, O mankind !).

261. (from your graves).

262. (after he had exhausted his patience in the thankless task of preaching and found his audience incorrigible.)

263. *i. e.*, the big ones of the community.

مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۥ وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا ۥ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾ مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا ۥ فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۥ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

22. (ومكروا . . . كبارا) And *they* have plotted[264] a tremendous plot.

23. (وقالوا . . . نسرا) And *they* have said[265]: you shall not leave your gods[266], nor shall you leave[267] Wadd[268] nor Suwā'[269] nor Yaghūth[270] nor Ya'ūq[271] nor Nasr[272].

24. (وقد . . . ضللا) And surely they[273] have led many astray[274]. Increase Thou these wrong-doers[275] in naught save error[276].

25. (مما . . . انصارا) And because of their misdeeds they were drowned, and then made to enter the Fire. Then they did not find for themselves *any* helpers beside Allah.

26. (وقال . . . ديارا) And Nūḥ said[277]: Lord: leave not of the infidels *any* inhabitant upon the earth.

27. (انك . . . كفارا) For shouldst Thou leave them, they will[278] lead astray Thy bondmen and will surely beget sinning infidels.

28. (رب . . . تبارا) Lord! forgive me and my parents[279] and him who enters my house as a believer[280], and all the faithful men and women[281], and increase not the ungodly save in perdition[282].

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264. (against me and my Message, with ambitions to defeat God's Plan and Purpose). كبار is an intensive form of كبير and signifies 'excessively great.' (LL).

265. (to the lesser men of their community).

266. (of the national pantheon).

267. (in particular). The name of the five false gods and the symbols under which they were represented are as follows :—

Pagan god	*Shape*	*Quality represented*
1. Wadd	Man	Manly power
2. Suwā'	Woman	Mutability, Beauty.
3. Yaghūth	Lion (or Bull)	Brute strength.
4. Ya'ūq	Horse	Swiftness.
5. Nasr	Eagle, or Vulture, or Falcon	Sharp sight, Insight.' (AYA).

268. 'Wadd, also pronounced Wudd, or Udd, *i. e.*, "friendship," was, according to the Qurān, a god worshipped by the contemporaries of Noah. But it would be a mistake to conclude that his cult was obsolete in Muhammad's time, for we have sufficient evidence to the contrary. The poet Nābigha says once, "Wadd greet thee !" There was a statue of this god at Duma, a great oasis in the extreme north of Arabia. The name *'Abd Wadd* occurs in a number of wholly distinct tribes.' (ERE I. p. 662). 'His erotic character is evident from a verse of Nābigha preserved by Ibn Habīb and cited by Wellhausen:—"Farewell Wadd, for sporting with women is no longer permitted us since religion is now taken seriously", *i. e.*, since the introduction of Islam.' (ERE. VIII. p. 180).

269. 'He had a sanctuary at a place in the territory of Hudhail, but none, so far as we know, elsewhere. The meaning of his name is altogether obscure.' (ERE. I. p. 663). Wadd, according to the Oxford Assyriologist Dr. Langdon, was, in pre-Islamic polytheism of Arabia, the proper name of the moon-god. (Marston, *The Bible Comes Alive*, p. 273). An officer was deputed by the Prophet to destroy the sanctuary of this god in the land occupied by the tribe of Hudhail. (Hell. *op. cit.*, p. 31).

270. 'The list of Arabian deities includes a Lion-god(Yaghūth) and a Vulture-god (Nasr).' Robertson Smith, *Religion of the Semites* p. 226). 'An Arabic poet says, "Yaghūh went forth with us against Morād" ; that is, the image of the god Yaghūth was carried into the fray.' (p. 37). 'That the Coraish worshipped Yaghūth we know from the names 'Abd Yaghūth and 'Obaid Yaghūth. But the Meccan religion was syncretistic, the cults of all the tribes that frequented the great fair being represented at the sanctuary ; the local and tribal seat of the worship of Yaghūth lay elsewhere.' (*Kinship and Marriage in Early Arabia*, pp. 192-93). 'At a later period we hear of a god Yaghūth whose idol was an object of contention among the tribes of northern Yemen, and the name *Abd Yaghūth* occurs in various parts of Arabia, even in the tribe of Taghlib on the north-eastern frontier' (ERE. p. 663).

271. 'Ya'uc is said to have been god of the Hamdan or of the Morād or of both tribes......Horses were worshipped by the Asbadhiyun in Bahrain, but the name is said to be of Persian origin, and if this is correct, the cultus also may be Persian,' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 208). 'The name of the god Ya'uq......probably means "the Preserver", his cult seems to have been confined to Yemen.' (ERE. I. p. 663).

272. 'Nasr, the vulture god, was an idol of the Himyarites......The vulture worship of the Arabs is attested by the Syriac *Doctrine of Addai*, p. 24.' (Robertson Smith, *Kinship and Marriage in early Arabia*, p. 209). 'The Talmud and the Syriac *Doctrine of Addai*, mention *Neshrā*, the Aramaic form of Nasr, as an Arabian god ......The Sabaeans likewise had a god called Nasr. Thus the worship of the Vulture-god was once widely diffused over the Semitic lands.' (ERE. I. pp. 662-663).

273. *i. e.*, the elders and chiefs of the community.

274. (by their precept and example, and have spread extreme moral corruption).

275. Who are only incorrigible reprobates.

276. (justifying Thy sentence on them and drawing it nearer).

277. (while uttering the imprecation upon his people).

278. (in the future, as they have done in the past).

279. Who were both believers.

280. This excludes such members of his family as were unbelievers.

281. (in general, and of the future generations).

282. *i. e.*, purge the world of their sin and wickedness altogether.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ
فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾
وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ
كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا
كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾

Sūrat -ul-Jinn

The Jinn. LXXII

(Makkan, 2 Sections and 28 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قل . . . عجبا) Say thou[283]; it has been revealed to me that a company of the Jinn[284] listened[285] and said[286]: verily we have listened to a Recitation wondrous[287],

2. (یهدی . . . احدا) guiding to rectitude; so we have believed in it, and[288] we shall not by any means associate any one with our Lord.

3. (وانہ . . . ولدا) And He, exalted be the majesty of our Lord[289], has taken neither a wife[290] nor a son[291].

4. (وانہ . . . شططا) And the foolish[292] among us were wont to forge a lie against Allah exceedingly[293].

5. (وانا . . . کذبا) And verily we believed that neither man nor Jinn could ever forge a lie against Allah[294].

6. (وانہ . . . رھقا) And persons among mankind have been seeking[295] refuge with persons of the Jinn[296], so that[297] they[298] increased them[299] in evilness[300].

7. (وانہم . . . احدا) and indeed they[301] imagined, as you too imagined[302], that Allah will not raise any one.

8. (وانا . . . شھبا) And we sought to *reach* the heaven[303], then we found it filled with a strong guard[304] and darting meteors[305].

283. (O Prophet !).

284. See P. VII. n. 644 ; P. XXVI. n. 85.

285. (to the Holy Qurān).

286. (to their community on their return to their abode).

287. *i. e.*, so superior in its sublimity to all other discourses. 'قرآن' with a تنوین as distinct from القرآن (with the definite article ال), means 'a recital or a discourse.'

288. (now, as guided by it).

289. (foolishly violated by the polytheistic peoples in various ways).

290. (as implied in the conception of 'goddesses'). In the Hindu mythology, for instance, the male nature of the triad required each of the three gods to be supplemented by a female consort. See also P. V. n. 513 ; P. VII. n. 651.

291. (as implied in all theories of the Fatherhood of God).

292. سفه (or lightwittedness) here it is used in respect of religion not in that of wordly affairs.

293. *i. e.*, ascribing to Him plurality, sonship, fatherhood, etc. شطط is 'an action, or affair, and a saying, that is extravagant, or exorbitant, or exceeding the due bounds.' (LL).

294. (involving as it does incredible audacity).

295. (in their stupidity).

296. 'In the belief of the heathen Arabs......nature is full of living beings of superhuman kind, the Jinn or demons......They have certain mysterious power of appearing and disappearing, or even of changing their aspect and temporarily assuming human form, and when they are offended they can avenge themselves in a supernatural way, *i. e.*, by sending disease or madness.' (Robertson Smith, *Religion of the Semites*, pp. 119-120). In Arabia the demons were never the objects of a cult, in the strict sense of the word, but on certain occasions, as, for example, at the building of a house, it was thought prudent to conciliate them with some offering, lest they frustrate the work.' (ERE. I. p. 670).

297. (by their acts of adoration).

298. *i. e.*, superstitious men.

299. *i. e.*, the Jinn.

300. *i. e.*, conceit and folly, رهق is 'excessive disobedience' or 'foolishness, or stupidity,......and ill-nature, or evil disposition.'

301. *i. e.*, unbelieving men.

302. (before your conversion to Islam, O genii !).

303. (in conformity with our previous practice, to pry into what was transacting there). المس لى فلانا means, 'Seek thou for me such a one.' And the phrase in the text means, 'Verily we sought to reach heavens.' (LL).

304. (of angels).

305. See P. XIV. n. 32.

وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۙ﴿۹﴾ وَّاَنَّا لَا
نَدْرِیْۤ اَشَرٌّ اُرِيْدَ بِمَنْ فِی الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۙ﴿۱۰﴾ وَّاَنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنَ
ذٰلِكَ ؕ كُنَّا طَرَآئِقَ قِدَدًا ۙ﴿۱۱﴾ وَّاَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِی الْاَرْضِ وَلَنْ نُّعْجِزَهٗ هَرَبًا ۙ﴿۱۲﴾ وَّاَنَّا
لَمَّا سَمِعْنَا الْهُدٰۤی اٰمَنَّا بِهٖ ؕ فَمَنْ يُّؤْمِنْۢ بِرَبِّهٖ فَلَا يَخَافُ بَخْسًا وَّلَا رَهَقًا ۙ﴿۱۳﴾ وَّاَنَّا مِنَّا الْمُسْلِمُوْنَ
وَمِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا ﴿۱۴﴾ وَاَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ۙ﴿۱۵﴾
وَّاَنْ لَّوِ اسْتَقَامُوْا عَلَی الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا ۙ﴿۱۶﴾ لِّنَفْتِنَهُمْ فِيْهِ ؕ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ
يَسْلُكْهُ عَذَابًا صَعَدًا ۙ﴿۱۷﴾ وَّاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ۙ﴿۱۸﴾ وَّاَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ

9. (وانا . . . رصدا) And we were wont to sit on seats therein to listen; but whosoever listens[306] now[307] finds for him a darting meteor in wait[308].

10. (وانا . . . رشدا) And we do not know whether evil[309] is boded for those on the earth[310], or their Lord intends for them[311] a right direction.

11. (وانا . . . قددا) And of us there are *some* righteous and of us are *some* otherwise; we have been *following* very diverse *paths*[312].

12. (وانا . . . هربا) And we[313] know[314] that we cannot frustrate Allah in the earth, nor can we elude Him[315] by flight.

13. (وانا . . . رهقا) And when we heard the *Message* of guidance we believed in it, and whoso believes in his Lord, he shall fear neither diminution nor wrong.

14. (وانا . . رشدا) And of us some are Muslims[316], and some are deviators[317]. Then whoso has embraced Islam —— such have endeavoured after a *path of* rectitude.

15. (واما . . . حطبا) And as to the deviators, they shall be firewood for Hell[318].

16. (وان . . . غدقا) And had they[319] kept to the right path[320], surely We would have watered them with plentiful rains.

17. (لنفتنهم . . . صعدا) That We might try them thereby[321]. And whoso turns aside from the remembrance of his Lord[322], him He shall thrust into a vehement torment.

18. (وان . . . احدا) And prostrations are for Allah[323], so do not call along with Allah anyone.

306. *i. e.*, attempts to listen.

307. *i. e.*, now that the Qurān has been revealed.

308. (and all means of access to Divination are now closed). It is a fact too curious to be overlooked by history that a century or two before the birth of the

holy Prophet, the ancient oracles found themselves gradually and automatically becoming dumb——a fitting prelude to the advent of Islam. Even the voice of the great Delphic Oracle, so well-known and so important in antiquity, became still. 'As a force in history it had long lost all power ; in the first century after Christ. Delphi and Ammon had given place to Chaldaean astrologers, as Strabo and Juvenal agree in saying, and Plutarch wrote a treatise inquiring into the reason ; and in the fourth century, when Julian sent to consult the Delphic Oracle, the last response was uttered for him ; "Tell the king, to earth has fallen the beautiful mansion ; no longer has Phoebus a home, nor a prophetic laurel, nor a fount that speaks : gone dry is the talking water". (DB. Extra volume, p. 155).

309. (in the physical sense) *i. e.*, disaster, plague).

310. (by their going against this new Prophet.

311. (forthwith, and that therefore there will be no opposition to the Prophet).

312. *i. e.*, following divergent paths ; some believing and some disbelieving.

313. *i. e.*, the believing genii.

314. (as an article of faith).

315. (anywhere outside and beyond the earth).

316. *i. e.*, have come to accept the doctrine of the Holy Qurān.

317. (from the right course).

318. At this point ends the discourse of the Jinn among themselves. See verse 1.

319. *i. e.*, the Makkan pagans.

320. (and followed the right course——to profit by the example of the Jinn).

321. *i. e.*, as to which of them are grateful to God and which of them are not.

322. *i. e.*, true belief in Him.

323. (exclusively). مساجد here means, acts of adoration, not places of worship. (Th).

يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ اِنَّمَآ اَدْعُوْا رَبِّيْ وَلَآ اُشْرِكُ بِهٖٓ اَحَدًا ﴿٢٠﴾ قُلْ اِنِّيْ
لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ﴿٢١﴾ قُلْ اِنِّيْ لَنْ يُّجِيْرَنِيْ مِنَ اللّٰهِ اَحَدٌ ۙ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ
مُلْتَحَدًا ﴿٢٢﴾ اِلَّا بَلٰغًا مِّنَ اللّٰهِ وَرِسٰلٰتِهٖ ۭ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِيْنَ
فِيْهَآ اَبَدًا ﴿٢٣﴾ حَتّٰٓي اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّاَقَلُّ عَدَدًا ﴿٢٤﴾ قُلْ اِنْ
اَدْرِيْٓ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا ﴿٢٥﴾ عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰي غَيْبِهٖٓ
اَحَدًا ﴿٢٦﴾ اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ﴿٢٧﴾
لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَاَحَاطَ بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

19. (وانہ . . . ابدا) And when the bondman of Allah[324] stood calling upon Him, they almost pressed upon him stifling[325].

SECTION 2

20. (قل . . . احدا) Say thou[326]: I simply call upon Allah, and do not associate anyone with Him.

21. (قل . . . رشدا) Say thou: I[327] do not own for you *power of* hurt nor *of* benefit[328].

22. (قل . . . ملتحدا) Say thou: none can protect me from Allah[329], nor can I find besides Him any refuge[330].

23. (الا . . . ابدا) *Mine is* but preaching from Allah[331] and His messages[332]; and whosoever disobeys Allah and His messenger, his *portion* is the Hell-fire, abiding there for ever.

24. (حتی . . . عددا) *They will go on denying* until they[333] see[334] what they are promised[335]. *Then* they will know[336] who[337] is weaker in protectors and fewer in number.

25. (قل . . . امدا) Say thou: I[338] do not know whether what you are promised[339] is nigh, or whether my Lord has appointed it for a distant term[340].

26. (علم . . . احدا) *He* is the Knower of the Unseen and He does not disclose His unseen to anyone,

27. (الا . . . رصدا) save to a messenger chosen[341]. And then[342] He causes to go before him and behind him a guard[343].

28. (لیعلم . . . عددا) that He may know[344] that they[345] have delivered[346] the messages of their Lord[347]. And He comprehends whatever is with them[348], and He keeps count of everything numbered[349].

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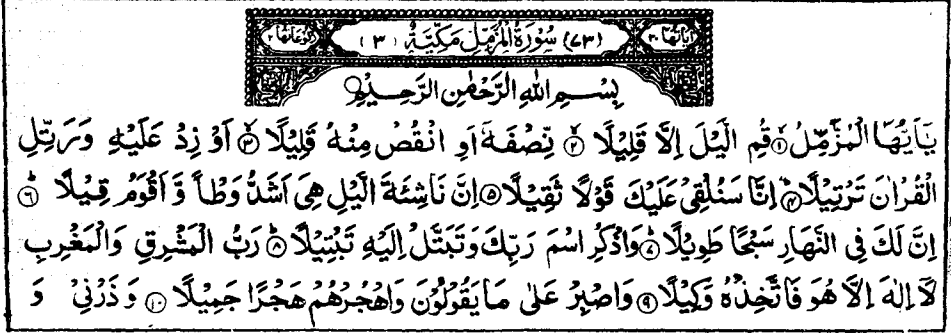
324. (and His chief apostle). For عبد اللہ see P. I. n. 98.

آیاتها ۲۰ (۷۳) سُوْرَةُ الْمُزَّمِّلِ مَكِّيَّةٌ (۳) رکوعاتها ۲

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الْمُزَّمِّلُ ۝۱ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۝۲ نِّصْفَهٗۤ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۝۳ اَوْ زِدْ عَلَيْهِ وَرَتِّلِ
الْقُرْاٰنَ تَرْتِيْلًا ۝۴ اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ۝۵ اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ قِيْلًا ۝۶
اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ۝۷ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ۝۸ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ
لَاۤ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ۝۹ وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا ۝۱۰ وَذَرْنِيْ وَ

Sūrat-ul-Muzzammil

The Enwrapped. LXXIII

(Makkan, 2 Sections and 20 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (یا یها المزمل) O thou enwrapped[350]!

2. (قم . . . قلیلا) Keep vigil[351] all night save a little ——

3. (نصفه . . . قلیلا) half of it, or a little less of it[352],

4. (او زد . . ترتیلا) or a little more. And intone the Qurān with a measured intonation[353].

5. (انا . . . ثقیلا) Verily We! soon We shall be casting on thee a weighty word[354].

6. (ان . . . قیلا) Verily the rising by night[355] is most curbing[356] and most conducive to *right* speech[357].

7. (ان . . . طویلا) Verily for thee is the day a prolonged occupation[358].

8. (واذکر . . . تبتیلا) And remember thou the name of thy Lord[359] and devote thyself to Him[360] *exclusively*.

9. (رب . . . وکیلا) Lord of the east and the west[361]! No god is there but He! so take Him for *thy* trustee.

10. (واصبر . . جمیلا) And bear thou patiently with what they say[362], and depart thou from them with a becoming departure[363].

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350. (in thy garments). The Prophet is addressed thus, as he sat wrapped up in his mantle, in a melancholy and pensive posture, being reviled by some of the Quraish, in the early days of his ministry.

351. *i. e.*, stand to prayer.

352. The usual practice of the holy Prophet was to stay up in prayer for long hours every night.

353. (in those night prayers as in all other prayers). ترتيل 'signifies pronouncing the word or words with ease and correctness : this is the proper signification but the conventional meaning is, being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading or reciting. (LL).

354. *i. e.*, the Holy Qurān. ثقيل like its verb, is also applied to an ideal thing, and signifies'......momentous, formidable.' (LL).

355. (for the purposes of prayer and contemplation).

456. (to passions, and best suited for prayers, recitation of the Qurān and other acts of devotion). Night-time, by reason of the absence of every noise and distracting object, is obviously the best time for meditation and prayer.

357. *Cf.* the OT :—'At midnight I will rise to give thanks unto thee because of thy righteous judgments.' (Ps. 119 : 62). Also the NT :—'And at midnight Paul and Siles prayed, and sang praises unto God.' (Ac. 16 : 25).

358. (in both mundane and religious affairs).

359. (at other times of day and night)

360. تبتل إلى الله means, 'He detached himself from worldy things, and devoted himself to God;......or he forsook every other thing, and applied himself to the service of God.' (LL).

361. See n. 225 above.

362. *i. e.*, the blasphemies they utter against God and the calumnies they utter against thee.

363. 'And avoid thou them, *i. e.*, avoid thou associating with them in person, or speaking to them, or entertaining friendship for them in the heart, with an avoiding of a becoming kind.' (LL).

الْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيْلًا ﴿١١﴾ اِنَّ لَدَيْنَآ اَنْكَالًا وَّجَحِيْمًا ﴿١٢﴾ وَّطَعَامًا ذَا غُصَّةٍ وَّعَذَابًا
اَلِيْمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا ﴿١٤﴾ اِنَّآ اَرْسَلْنَآ اِلَيْكُمْ
رَسُوْلًا ۙ شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا ﴿١٥﴾ فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا
وَّبِيْلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ شِيْبًا ﴿١٧﴾ السَّمَآءُ مُنْفَطِرٌۢ بِهٖ ؕ
كَانَ وَعْدُهٗ مَفْعُوْلًا ﴿١٨﴾ اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿١٩﴾ اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ
تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَنِصْفَهٗ وَثُلُثَهٗ وَطَآئِفَةٌ مِّنَ الَّذِيْنَ مَعَكَ ؕ وَاللّٰهُ يُقَدِّرُ الَّيْلَ وَ

11. (وذرنی . . قلیلا) And let Me alone[364] with the beliers, owners of comfort[365] and respite thou them a little[366].

12. (ان . . . جحیما) Verily with Us are heavy fetters and Scorch,

13. (وطعاما . . . الیما) and a food that chokes[367] and a painful torment,

14. (یوم . . . مهیلا) *on* a Day when the earth and mountains[368] shall quake[369], and the mountains[370] shall become a sand-heap poured forth.

15. (انا . . . رسولا) Verily We! have sent to you a messenger[371], a witness over you[372], as We sent to Fir'awn a messenger.

16. (فعصی . . . وبیلا) Then Fir'awn denied the messenger, therefore We seized him with a painful grip.

17. (فکیف . . . شیبا) How then, if you deny, shall you escape, on a Day that will make children grey-headed[373],

18. (السماء . . مفعولا) and the sky will be split therein[374]. His promise is certainly to be accomplished.

19. (ان . . . سبیلا) Verily this[374-A] is an admonition; let him therefore, who will[375], choose a way unto his Lord[376].

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364. *i.e.*, busy not thy heart respecting them, and commit their case to Me as I alone can deal adequately with them.

365. (and plenty) *i. e.*, rich in the pleasures of this life, who have special cause of gratitude to God.

366. *i. e.* do not long for their immediate punishment.

367. Like thorns and thistles.

368. (apparently so still and motionless).

369. (and fall into a state of violent commotion and convulsion).

370. (now cleft and scattered and fallen into pieces).

371. (to reclaim you from sin).

372. *i. e.*, bearing witness against you on the Judgment Day.

373. (through extreme terror).

374. *i. e.*, on that Day of calamity.

374-A. *i.e.*, the Qurān.

375. *i. e.*, who is willing to be admonished and guided.

376. (by accepting this code).

النَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ
مِنكُم مَّرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ
فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ
وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۖ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾

SECTION 2

20. (ان . . . رحيم) Verily thy Lord knows that thou[377] stayest up near two-thirds of the night[378], or a half of it[379], or a third of it[380], and *also* a party of those who are with thee. And Allah measures the night and the day[381]. He knows that you cannot compute it[382] ; so He has relented towards you[383]. Recite *now* of the Qurān[384] so much as is easy[385]. He knows that there will be among you *some* diseased[386], and others shall be travelling in the land seeking grace of Allah[387], and some others shall be fighting in the cause of Allah. Recite of it, therefore[388], so much as is easy, and establish the prayer[389], and pay the poor-rate, and lend unto Allah a goodly loan[390]. Whatsoever good you will send on for your souls[391], you will find it with Allah, better and greater[392] *in* reward. And beg forgiveness of Allah ; verily Allah is Forgiving, Merciful.

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377. (O Prophet).
378. (in prayer and meditation).
379. (sometimes).
380. (at other times).
381. (and has the proper measurement of time).
382. (with precision and exactitude). In their inability to know exactly what part of the time had passed, some of the early Muslims used to watch the whole night, standing and praying, till their feet swelled.
383. (by making the matter easy to you and dispensing with your scrupulous counting of the hours of the night).
384. (in the night prayer).
385. (unto you, and do not tax yourselves too severely).
386. (and infirm).
387. *i. e.*, seeking their livelihood.
388. *i. e.*, for those additional reasons.
389. *i. e.*, the five obligatory prayers.
390. See P. II. n. 627.
391. (by way of meritorious deeds).
392. (then what you sent on during the life of this world).

يٰٓاَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَاَنْذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥ وَلَا تَمْنُنْ
تَسْتَكْثِرُ ۝٦ وَلِرَبِّكَ فَاصْبِرْ ۝٧ فَاِذَا نُقِرَ فِي النَّاقُوْرِ ۝٨ فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۝٩ عَلَى الْكٰفِرِيْنَ غَيْرُ
يَسِيْرٍ ۝١٠ ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۝١١ وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۝١٢ وَّبَنِيْنَ شُهُوْدًا ۝١٣ وَّمَهَّدْتُّ لَهٗ
تَمْهِيْدًا ۝١٤ ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۝١٥ كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۝١٦ سَاُرْهِقُهٗ صَعُوْدًا ۝١٧ اِنَّهٗ
فَكَّرَ وَقَدَّرَ ۝١٨ فَقُتِلَ كَيْفَ قَدَّرَ ۝١٩ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝٢٠ ثُمَّ نَظَرَ ۝٢١ ثُمَّ عَبَسَ وَبَسَرَ ۝٢٢ ثُمَّ اَدْبَرَ وَ

Sūrat-ul-Muddaththir

The Enveloped. LXXIV

(Makkan, 2 Sections and 56 Verses)

In the name Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها المدثر) O thou enveloped[393]!
2. (قم فانذر) Arise[394], and warn[395].
3. (وربك فكبر) And magnify thy Lord[396].
4. (وثيابك فطهر) And purity thy raiment[397].
5. (والرجز فاهجر) And shun pollution[398].
6. (ولاتمنن تستكثر) And do not bestow *thy* favour[399] that[400] to obtaining more[401] *from them.*
7. (ولربك فاصبر) And be thou patient[402] for *the goodwill of* thy Lord.
8. (فاذا . . الناقور) Then when the horn sounds[403],
9. (فذالك . . . عسير) that shall be —— that Day[404] —— a day hard,
10. (على . . . يسير) for the infidels, not easy.
11. (ذرني . . . وحيدا) Let Me alone with him[405] whom I created lonely.
12. (وجعلت . . . ممدودا) And for whom[406] I assigned extended wealth,
13. (و بنين شهودا) and sons present *by his side*[407],
14. (ومهدت له تمهيدا) and for whom I smoothed everything[408]
15. (ثم . . . ازيد) and who yet covets[409] that I shall increase[410],
16. (كلا . . . عنيدا) Certainly not[411] —— he has been a foe to Our signs.
17. (سارهقه صعودا) Soon[412] I shall afflict him with a fearful woe[413].
18. (انه . . . قدر) Surely he[414] considered[415] and devised[416].
19. (فقتل . . . قدر) Perish he: how *maliciously* he schemed!

20. (ثم . . . قدر) And again perish he! how maliciously he schemed!
21. (ثم نظر) Then looked he[417].
22. (ثم . . . بسر) Then frowned he, and scowled[418].

393. (in thy cloak). The holy Prophet speaking of a break in his early Revelation has said: '(Once) whilst I walked, I heard a voice from heaven and I lifted my eyes——and there was the angel who had come unto me at Ḥira, sitting on a throne between heaven and earth. And he inspired me with awe, and I returned home and said: "Wrap me up! Wrap me up!" Thereupon Allah, the Most High, sent down: "O thou enveloped! Arise and warn"——to his words "and the pollution shun!" Thereafter the revelation became intensive and continuous.' (Bkh. I: 1).

394. *i. e.*, be steadfast in the duty which is being imposed on thee.

395. This forms the beginning of the public career of the holy Prophet.

396. (preaching His unity).

397. (from all uncleanness). 'Or, purify thyself from sins or offence; or, rectify thine actions or thy conduct.' (LL).

398. (of idolatry).

399. (on others).

400. *i. e.*, in order that; with the object that.

401. (in return) *i. e.*, serve God's creatures devotedly and whole-heartedly, not with a view to obtaining from them something in return.

402. *i. e.*, endure patiently whatever may befall thee in consequence of thy preaching.

403. (for the second time for congregating at the Resurrection).

404. ——the Day of Reckoning and terrible Reality.

405. The allusion is to a particular infidel of the Prophet's time, named Walīd.

406. (without any merits on his part). All the blessings a man enjoys are gifts from God, not an outcome of his own merits.

407. (and not obliged, like most of the Makkans, to go abroad to seek their livings).

408. By facilitating his advancement to power and dignity. For the construction used in the text see n. 246 above.

409. (in his insatiable greed).

410. (My favours and blessings to him).

411. *i. e.*, the wretch is not at all worthy of further favours. The biographers of the holy Prophet have said that after the revelation of this passage Walīd's prosperity began to decline and continued to do so up to the time of his death.

412. *i. e.*, in the Hereafter.

413. صعود literally is 'an ascending road; a mountain-road difficult of ascent; a difficult place of ascent.' And الصعود is 'A certain mountain in Hell, consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever.' (LL).

414. *i. e.*, the sworn enemy of Islam.

415. *i. e.*, employed his mind in respect of the Qur'ān.

416. (certain contumelious expressions to ridicule the Holy Qur'ān).

417. (at the audience, as if deliberating whether he should share his obnoxious views with them).

418. (as if in great aversion).

اسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هٰذَآ إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَآ
أَدْرٰىكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَآ أَصْحٰبَ
النَّارِ إِلَّا مَلٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا ۙ لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا
الْكِتٰبَ وَيَزْدَادَ الَّذِينَ اٰمَنُوٓا إِيمٰنًا ۙ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتٰبَ وَالْمُؤْمِنُونَ ۙ وَلِيَقُولَ الَّذِينَ
فِي قُلُوبِهِم مَّرَضٌ وَالْكٰفِرُونَ مَاذَآ أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۚ كَذٰلِكَ يُضِلُّ اللّٰهُ مَن يَشَآءُ وَ
يَهْدِي مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرٰى لِلْبَشَرِ ﴿٣١﴾ كَلَّا وَالْقَمَرِ ﴿٣٢﴾ ع
وَالَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمْ أَن

23. (ثم . . . استكبر) Then turned he back, and grew stiff-necked[419].
24. (فقال . . . يؤثر) Then he said: naught is this but magic from of old[420],
25. (ان . . . البشر) naught is this but the word of man[421].
26. (ساصليه سقر) Soon I shall roast him in the Scorching Fire[422].
27. (وما . . . سقر) And what knows thou what the Scorching Fire is?
28. (لا . . . تذر) It shall not spare *any one guilty*[423], nor leave[424].
29. (لواحة للبشر) Scorching the skin[425].
30. (عليها . . . عشر) Over it are *appointed* nineteen *angels*[426].
31. (وما . . . للبشر) And We have appointed none but the angels[427] to be wardens of the Fire[428]. And We have made this number only a trial for them who disbelieve, so that those who are vouchsafed the Book may be convinced[429], and that the faithful may increase in faith, and that those who are vouchsafed the Book and the faithful may not dubitate, and that those in whose heart is a disease[430] and the infidels may utter: what does Allah mean by this description? Thus does Allah send astray whom He will, and guide whom He will. And none knows the hosts of thy Lord[431] but He. And this[432] is not but an admonition to man.

SECTION 2

32. (كلا . . . والقمر) Nay! And by the moon,
33. (و الیل اذ ادبر) and by the night when it withdraws[433],
34. (والصبح اذااسفر) and by the morning when it brightens.
35. (انها . . . الكبر) Surely it[434] is one of the greatest *woes,*
36. (نذيرا للبشر) a warning to mankind ——

419. (to show still more that he detested the Holy Qur'ān from the bottom of his soul.)

420. *i. e.*, borrowed from others ; transmitted from the writings of the former generations.

421. (and not of God).

422. See S. LIV. v. 48.

423. *i. e.*, show mercy by allowing anyone to escape.

424. (anything unburnt).

425. (and blackening it).

426. (angels). The number corresponds to the nineteen major articles of faith :—

(*a*) belief in the existence of,

(1) God.
(2) the perishability of the universe.
(3) the existence of His angels.
(4) His Books.
(5) His prophets.
(6) Predestination.
(7) the Day of Judgment.
(8) Heaven, and
(9) Hell;

(*b*) and belief in what is known as the five pillars of Islam, namely,

(10) His Unity, and the messengership of His Prophet.
(11) the commandment of Prayer.
(12) the commandment of Fasting.
(13) the commandment of Zakat, or poor-rate.
(14) the commandment of Hajj, or pilgrimage.

(*c*) and belief in the five well-known prohibitions, namely,

(15) the prohibition against blasphemous speech.
(16) the prohibition against theft.
(17) the prohibition against murder.
(18) the prohibition againt calumny.
(19) the prohibition against wickedness in general. (Th.)

427. Well-noted for their strength, and because they can have no fellow feeling and compassion for the sufferings of men.

428. صاحب in أصحاب النار is not a companion, but an attendant.

429. (of the veracity of the Qur'ān).

430. *i e.*, the disease of doubt and scepticism.

431. ——countless as they are——

432. *i. e.*, the description of Hell, apart from all consideration of the number of its wardens or attendants.

433. *i. e.*, as it retreats to depart.

434. *i. e.*, Hell.

يَّتَقَدَّمَ اَوْ يَتَاَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴿٣٨﴾ اِلَّآ اَصْحٰبَ الْيَمِيْنِ ﴿٣٩﴾ فِيْ جَنّٰتٍ ۛ يَتَسَآءَلُوْنَ ﴿٤٠﴾ عَنِ
الْمُجْرِمِيْنَ ﴿٤١﴾ مَا سَلَكَكُمْ فِيْ سَقَرَ ﴿٤٢﴾ قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ﴿٤٤﴾
وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ﴿٤٦﴾ حَتّٰىٓ اَتٰىنَا الْيَقِيْنُ ﴿٤٧﴾ فَمَا
تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ﴿٤٩﴾ كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ
مِنْ قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۭ بَلْ لَّا يَخَافُوْنَ
الْاٰخِرَةَ ﴿٥٣﴾ كَلَّآ اِنَّهٗ تَذْكِرَةٌ ﴿٥٤﴾ فَمَنْ شَآءَ ذَكَرَهٗ ﴿٥٥﴾ وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ هُوَ اَهْلُ التَّقْوٰى
وَاَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

37. (لمن . . . يتاخر) *a warning* to him of you who shall go forward[435] or *who chooses* to lag behind.

38. (كل . . . رهينة) Every soul will be a pledge for[436] what it has worked[437],

39. (الا . . . اليمين) save the fellows of the right[438],

40. (فى . . . يتساءلون) in Gardens. *They shall be* questioning[439],

41. (عن المجرمين) concerning the culprits.

42. (ما . . . سقر) What did lead you to the Scorching Fire ?

43. (قالوا . . . المصلين) They will say[440]: we have not been of those who prayed,

44. (ولم . . . المسكين) and we have not been feeding the poor[441],

45. (وكنا . . . الخائضين) and we have been wading with waders[442],

46. (وكنا . . . الدين) and we have been denying the Day of Requital,

47. (حتى . . . اليقين) until there came to us the certainty[443].

48. (فما . . . الشفعين) Then there will not profit them intercession of the interceders.

49. (فما لهم . . . معرضين) What ails them then[444] that they are turning away from the Admonition ?

50. (كانهم . . . مستنفرة) As though they were startled[445] donkeys[446],

51. (فرت . . . قسورة) fleeing away from a lion.

52. (بل . . . منشرة) Aye ! every one of them desires[447] that he may be vouchsafed[448] expanded scrolls[449]

53. (كلا . . الأخرة) Certainly not ! Aye ! they do not fear the Hereafter[450].

54. (كلا . . تذكرة) Certainly not[451] ! Surely this *Qurān* is an Admonition[452].

55. (فمن . . . ذكره) So let him who will[453], take heed.

56. (وما . . . المغفرة) And none shall heed it, unless with Allah's will[454] He is the Lord of piety, the Lord of forgiveness[455].

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435. (toward good).

436. 'Every soul is a thing pledged with God for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly.' (LL) See P. XXVII. n. 69.

437. (by the use he made of his will when in the world). This disposes of theories of vicarious atonement.

438. Who shall have redeemed themselves by their good works.

439. (each other, and also asking the culprits themselves).

440. (much to their shame and regret).

441. (when the feeding was obligatory).

442. (when they denied, decried and denounced the true faith).

443. *i. e.*, the inevitable death.

444. *i. e.*, in the face of such realities.

445. (in point of thoughtlessness and obstinacy).

446. (and affrighted).

447. (in stupid vanity).

448. *i. e.*, should receive individually and directly from God.

449. *i. e.*, as a personal letter from God telling the recipient in plain words that such a one should follow Muhammed the Prophet.

450. (and that is the real reason behind their scoffing the Prophet).

451. (sufficient in itself).

452. (to be admonished and warned).

453. (to be admonished and warned).

454. (in His infinite wisdom and in accordance with His universal scheme).

455. Or the phrase may mean, 'He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive them who so regard Him.' (LL).

لَآ أُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَّجْمَعَ عِظَامَهُ ﴿٣﴾
بَلٰى قٰدِرِيْنَ عَلٰٓى أَنْ نُّسَوِّيَ بَنَانَهُ ﴿٤﴾ بَلْ يُرِيْدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْـَٔلُ أَيَّانَ يَوْمُ الْقِيٰمَةِ ﴿٦﴾
فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُوْلُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿١٠﴾
كَلَّا لَا وَزَرَ ﴿١١﴾ إِلٰى رَبِّكَ يَوْمَئِذِ ۨالْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا الْإِنْسَانُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ
الْإِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ﴿١٤﴾ وَّلَوْ أَلْقٰى مَعَاذِيْرَهُ ﴿١٥﴾ لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ

Sūrat-ul-Qiyāmah

The Resurrection. LXXV

(Makkan, 2 Sections and 40 Verses)

In the name of **Allah** the Compassionate, the Merciful.

SECTION 1

1. (لا . . . القيمة) I swear[456] by the Day of Resurrection.

2. (ولا . . . اللوامة) and I swear by the self-reproaching soul[457],

3. (ايحسب . . . عظامه) does man imagine[458] that We shall not gather his bones[459] ?

4. (بلى . . . بنانه) Yes[460] ! We are Able to put together evenly[461] his very fingertips[462].

5. (بل . . . امامه) Aye ! man desires that he may go on[463] sinning[464].

6. (يسئل . . القيمة) He questions[465], when will be the Day of Resurrection ?

7. (فاذا . . . البصر) When, then[466], the sight shall be dazed[467],

8. (و خسف القمر) and the moon shall be eclipsed[468],

9. (وجمع . . . القمر) and the sun and the moon shall be joined[469],

10. (يقول . . . المفر) Man, on that Day, shall say[470] : whither to flee ?

11. (كلا لا وزر) Certainly[471] no refuge *on that Day*.

12. (الى . . . المستقر) To thy Lord[472] that Day shall be the recourse.

13. (ينبؤا . . . اخر) To man shall be declared that Day what he has sent on[473] and left behind[474] ?

14. (بل . . . بصيرة) Aye ! man shall be an evidence against himself[475]

15. (ولو . . . معاذيره) though he may put forth pleas[476].

16. (لا . . . به) Move not[477] thy tongue therewith[478] that thou mayest hasten[479].

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456. See P. XXVII. n. 405.

457. *i. e.*, the soul that is ever conscious of having offended, or of failing of perfection, notwithstanding its endeavours to do its duty, and thus hoping t· each salvation.

458. *i. e.*, the infidel who denies the possibility of Resurrection.

459. (after he is dead, and raise him again).

460. *i· e.*, We shall surely reunite them. بلى is here meant to convey reproof.

461. (as they had been).

462. *i. e.*, even the smallest parts of the human body.

463. *i. e.*, go on sinning and committing abominations.

464. *i. e.*, for all the time that lies before him, discarding the fear of Resurrection.

465. (not by way of simple inquiry, but in a spirit of denial and defiance).

466. *i. e.*, let the scoffer note.

467. (and dazzled, so that man shall not be able to see).

468. (and darkened). This express mention of the moon has particular reference to the high dignity of the moon-god in the Arab pantheon.

469. (in the loss of their light).

470. (in utter consternation).

471. (shall he find no time or place of refuge).

472. (and to none other).

473. (of his own deeds).

474. (of their example, good or bad, to be followed by later generations).

475. *i. e.*, sufficient evidence apart from all records, his own conscience will testify to his guilt ; every sin of his will be manifest unto him. Man is created self-conscious ; he has in him the power of making or unmaking himself. The reference is here clearly to that inward judge—conscience—whose vigilance none can evade and from whose judgment there is no escape.

476 (to excuse himself falsely). It is the Holy Qurān which, with all the lustre and brilliance of a newly discovered truth, awakened in man the idea of his accountability to God, and inculcated in mankind the doctrine of man's being a moral agent.

477. (O Prophet).

478. *i. e.*, with this Quran, repeating the revelations brought to thee by Gabriel, before he has finished the same. Says Ibn ʻAbbās : The apostle of Allah was

severely affected by the revelation, and was wont to move his lips......Thereupon Allah, the Most High, sent down "Move not thy tongue therewith that thou mayest make haste with it. Verily upon Us is the collecting thereof and the reading thereof"......And after that, when Gabriel came unto him, the apostle of Allah would (only) listen, and when Gabriel departed the Prophet would recite it as he (*i. e.*, Gabriel) had recited it.' (Bkh. I. 1 : 6).

479. *i. e.*, with a view to commit it to memory all the more quickly. 'Faced as he was with the tremendous responsibility of exactly reproducing the Word of God, the Prophet was afraid lest he should forget the words of the Revelation ; he, therefore, used to repeat them rapidly while Gabriel was speaking.' (ASB. p. 21).

وَقُرْاٰنَهٗ ﴿١٧﴾ فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ﴿١٨﴾ ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُوْنَ
الْاٰخِرَةَ ﴿٢١﴾ وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ اِلٰى رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ اَنْ
يُّفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّآ اِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيْلَ مَنْ رَاقٍ ﴿٢٧﴾ وَّظَنَّ اَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَ
الْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ اِلٰى رَبِّكَ يَوْمَئِذِ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلّٰى ﴿٣١﴾ وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ﴿٣٢﴾
ثُمَّ ذَهَبَ اِلٰى اَهْلِهٖ يَتَمَطّٰى ﴿٣٣﴾ اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٤﴾ ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٥﴾ اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ﴿٣٦﴾
اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَ
الْاُنْثٰى ﴿٣٩﴾ اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ﴿٤٠﴾

17. (ان . . . قرآنه) Verily upon Us[480] is the collecting of it[481] and the reciting of it[482].

18. (فاذا . . . قرآنه) So when We recite it[483], follow thou the reciting thereof[484].

19. (ثم . . . بيانه) And thereafter upon Us is the expounding of it[485].

20. (كلا . . . العاجلة) By no means[486] ! Verily you love the Herein[487].

21. (وتذرون الآخرة) and leave the Hereafter[488].

22. (وجوه . . . ناضرة) Faces[489] on that Day shall be radiant,

23. (الى . . . ناظرة) looking towards their Lord[490].

24. (ووجوه . . . باسرة) And faces[491] on that Day shall be scowling[492],

25. (تظن . . . فاقرة) apprehending that there will befall them a *calamity* waist-breaking.

26. (كلا . . . التراقى) By no means[493] ! When it[494] comes up to the collar-bone[495],

27. (وقيل . . . راق) and it is cried *aloud*[496] : where is the enchanter[497] ?

28. (وظن . . . الفراق) and he[498] thinks that it is the *time of* parting[499],

29. (والتفت . . . بالساق) and shank is entangled with shank[500].

30. (الى . . . المساق) The drive that Day is unto thy Lord[501].

SECTION 2

31. (فلا . . . صلے) He[502] neither believed nor prayed.

32. (ولكن . . . وتولى) Indeed, he belied[503] and turned away[504].

33. (ثم . . . يتمطى) Then he departed to his family conceitedly.

34. (اولى . . . فاولى) Woe to thee[505], woe !

35. (ثم . . . فاولى) And again woe to thee, woe!

36. (ايحسب . . سدًى) Does man imagine that he is to be left uncontrolled[506]?

37. (الم . . . يمنى) Was he not a sperm of emission emitted[507]?

38. (ثم . . . فسوى) Then he became a clot; then *Allah* created *him*[508] and formed *him*[509].

39. (فجعل . . الانثى) And *He* made of him the two sexes, male and female,

40. (اليس . . . الموتى) Is not That One[510] then Able to quicken the dead[511]?

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480. *i. e.*, incumbent upon Us.

481. (in thy mind).

482. *i. e.*, teaching thee its true recital.

483. (unto thee by the tongue of Our angel).

484. (silently and attentively without repeating it so that it may become firmly-rooted in thy understanding).

485. (to the people, by thy tongue).

486. (can ye escape the inevitable Doom? O pagans of Makka!). The parentheses finished, there is reversion to the original theme.

487. *i. e*, the life of this world. العاجلة signifies the present hour or time, and the present dwelling, abode, world, life, or state of existence: countrary of الاجلة (LL).

488. That it was really the enjoyment of this material life and material gains that was at the root of the obstinate pagan opposition to the teaching of the Qurān and the Prophet is recognised even by historians hostile to Islam. 'The more clearly they perceived that Mohammad's claims as a prophet might endanger their priestly position and their lucrative privileges as guardians of holy temple, the more fiercely did their anger burn, and the more vehement became their threats and abuses,' (HHW. VIII. pp. 115-116). 'The vehement opposition which Muhammed encountered is to be explained as due......partly to the desire of retaining certain material advantges which were inseparably connected with the local sanctuaries.' (ERE. I. p. 659).

489. (of the faithful).

490. (in joy and hope).

491. (of the infidels).

492. *i e.*, with excessive contracted expressions of fear.

493. (shall ye be able to escape the Doom).

494. *i. e.*, the soul departing from the body.

495. (in the agony of death).

496. (by the attendants and the standers-by in despair).

497. (who can charm him out of death and thus save him at the last minute ?)

498. *i. e.*, the patient in the last stage of his disease; the man on his death-bed.

499. *i. e.*, the time of his departure from this world.

500. (in extreme agony, as is usual with dying persons).

501. (and His judgement).

502. *i. e.*, the infidel persons.

503. (the Message and the messenger).

504. (from the truth).

505. (O thou infidel wretch !).

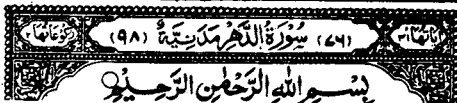
506. *i. e.*, free to lead an aimless life, and with no responsibility for his actions.

507. *i. e.*, a creature originally so insignificant. Incidentally, this repudiates the doctrine of the sanctity of human semen. Even Christian sects have been known to deify the seminal secretion. The Carpocrations, for instance, while forbidding procreation, 'divinized the spermatic fluid. It is quite probable that the Cathers were given to similar excesses, and specially that his disciples, the troubadours, were.' (Dr. Rongemont, *Passion and Society*, p. 111).

508. (as a man).

509. (with just proportions).

510. *i. e.*, the All-Powerful Creator ; the Doer and Performer of all these things.

511. Which is a thing far easier than the original creation.

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ۝ اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ
اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ۝ اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ۝ اِنَّآ اَعْتَدْنَا
لِلْكٰفِرِيْنَ سَلٰسِلَاۡ وَاَغْلٰلًا وَّسَعِيْرًا ۝ اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ۝ عَيْنًا يَّشْرَبُ
بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ۝ يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ۝ وَ
يُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّ يَتِيْمًا وَّاَسِيْرًا ۝ اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ

Sūrat-ud-Dahr

Time. LXXVI

(Makkan, 2 Sections and 31 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ھل . . . مذکورا) Surely[512] there has come upon man a space of time[513] when he was not a thing worth mentioning[514].

2. (انا . . . بصیرا) Verily We created man from a sperm-drop[514A] a mixture, that We might test him[515]. Wherefore We made him hearing[516], seeing[517].

3. (انا . . . کفورا) Verily We showed him the way[518]; *then he becomes* either thankful[519] or ingrate[520]

4. (انا . . . . سعیرا) Verily We have prepared for the infidels chains and collars and a Blaze.

5. (ان . . . کافورا) Verily the pious shall drink of a cup whereof the admixture[521] is camphor.

6. (عینا . . . تفجیرا) *It will be from* a fountain, whence the bondmen of Allah[522] will drink, causing it to gush abundantly[523].

7. (یوفون . . مستطیرا) They[524] *are those who* fulfil *their* vow[525], and dread a Day the evil of which shall be wide-spreading.

8. (و یطعمون . . . اسیرا) And they feed, for love of Him, with food the destitute, the orphan and the captive ——

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512. ھل here has the signification of قد .
513. (in his pre-natal stages). For دھر see P. XXV. n. 459.
514. *i. e.*, too insignificant to be talked about.

514-A. Human semen comprises the secretions of the testicles, the seminal vesicles and various glands.

515. see S. LXVII, V. 2.

516. 517. *i.e.*, endowed with responsibility; capable of receiving the directions for his guidance and of meriting reward or punishment for his observance or neglect of them.

518. (of right and wrong through Our messenger, after endowing him with responsibility).

519. (to Us for Our gifts, acknowledging Our beneficence, and hence a believer).

520. (and hence an infidel).

521. Or 'odour.' For مزاج الخمر كافور means, 'The odour, not the taste, of the wine is like camphor.' (LL).

522. *i. e.*. the inmates of Paradise.

523. (and conveying it from place to place as they move and as they like).

524. (while in this world).

525. *i. e.*, all their duties and obligations.

جَزَآءً وَّلَا شُکُوۡرًا ﴿۹﴾ اِنَّا نَخَافُ مِنۡ رَّبِّنَا یَوۡمًا عَبُوۡسًا قَمۡطَرِیۡرًا ﴿۱۰﴾ فَوَقٰہُمُ اللّٰہُ شَرَّ ذٰلِکَ الۡیَوۡمِ
وَلَقّٰہُمۡ نَضۡرَۃً وَّسُرُوۡرًا ﴿۱۱﴾ وَجَزٰہُمۡ بِمَا صَبَرُوۡا جَنَّۃً وَّحَرِیۡرًا ﴿۱۲﴾ مُّتَّکِـِٕیۡنَ فِیۡہَا عَلَی الۡاَرَآئِکِ ۚ لَا
یَرَوۡنَ فِیۡہَا شَمۡسًا وَّلَا زَمۡہَرِیۡرًا ﴿۱۳﴾ وَدَانِیَۃً عَلَیۡہِمۡ ظِلٰلُہَا وَذُلِّلَتۡ قُطُوۡفُہَا تَذۡلِیۡلًا ﴿۱۴﴾ وَ
یُطَافُ عَلَیۡہِمۡ بِاٰنِیَۃٍ مِّنۡ فِضَّۃٍ وَّاَکۡوَابٍ کَانَتۡ قَوَارِیۡرَا۠ ﴿۱۵﴾ قَوَارِیۡرَا۠ مِنۡ فِضَّۃٍ قَدَّرُوۡہَا
تَقۡدِیۡرًا ﴿۱۶﴾ وَیُسۡقَوۡنَ فِیۡہَا کَاۡسًا کَانَ مِزَاجُہَا زَنۡجَبِیۡلًا ﴿۱۷﴾ عَیۡنًا فِیۡہَا تُسَمّٰی سَلۡسَبِیۡلًا ﴿۱۸﴾ وَ
یَطُوۡفُ عَلَیۡہِمۡ وِلۡدَانٌ مُّخَلَّدُوۡنَ ۚ اِذَا رَاَیۡتَہُمۡ حَسِبۡتَہُمۡ لُؤۡلُؤًا مَّنۡثُوۡرًا ﴿۱۹﴾ وَاِذَا رَاَیۡتَ ثَمَّ رَاَیۡتَ
نَعِیۡمًا وَّمُلۡکًا کَبِیۡرًا ﴿۲۰﴾ عٰلِیَہُمۡ ثِیَابُ سُنۡدُسٍ خُضۡرٌ وَّاِسۡتَبۡرَقٌ ۫ وَّحُلُّوۡۤا اَسَاوِرَ مِنۡ فِضَّۃٍ ۚ وَسَقٰہُمۡ

9. (انما . . . شکورا) *saying*; We feed you only for the sake of Allah; we desire not from you *any* recompense or thanks[526].

10. (انا . . . قمطریرا) Verily we dread from our Lord a Day, grim and distressful.

11. (فوقٰهم . . . سرورا) Wherefore[527] Allah shall protect them from the evil of that Day, and shall cause them to enjoy radiance and pleasure.

12 (وجزٰهم . . . حریرا) And their recompense shall be for they bare patiently[528], a Garden and silken raiment[529].

13. (متکئین . . . زمهریرا) They shall recline therein on couches *and* shall feel neither *scorching* sun nor exceeding cold[530].

14. (ودانية . . . تذليلا) And close upon them *will be* the shades thereof, and low will hang the clusters thereof greatly[531].

15. (ويطاف . . قواريرا) And brought round amongst them[532] will be vessels of silver and *also* goblets *of glass* ——

16. (قواريرا . . . تقديرا) goblets of silver[533], they[534] shall have filled them to exact measure[535].

17. (ويسقون . . زنجبيلا) And therein they shall drink of a cup whose admixture will be ginger[536].

18. (عينا . . . سلسبيلا) *And this from* a fountain therein, named Salsabīl[537].

19. (ويطوف . . . منثورا) And there shall go round unto them[538] youths ever-young[539]. When thou[540] seest them[541] thou wouldst deem them pearls unstrung[542].

20. (واذا . . كبيرا) And when thou lookest them thou beholdest delight[543] and a magnificent dominion.

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526. no reward at all, either in deeds or in words.

527. *i. e.*, because of their good works and pure motives.

528. (of trials and hardships in the cause of religion).

529. حرير is both 'silk' and 'a garment, or stuff, made thereof.' (LL).

530. *i. e.*, there will be experienced no excess either of heat or cold in Paradise.

531. (being easily within the reach of the seeker or desirer).

532. (by the heavenly attendants).

533. (shining like those of glass). 'Such flasks as, notwithstanding their clearness or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, like silver.' (LL).

534. *i. e.*, the heavenly attendants.

535. *i. e.*, according to the desire of the inmates of Paradise.

536. 'It shall have the flavour of زنجبيل or ginger, which the Arabs esteem very pleasant.' (LL). For مزاج see n. 521 above.

537. سلسبيل literally is 'easy as a beverage in the utmost degree, applied as an epithet to milk, or signifying smooth, in which is no roughness ;......or beverage meaning easy of entrance into the throat.' (LL).

538. (for attendance as waiters).

539. See P. XXVII. n. 364.

540. (O reader !)

541. (walking and moving to and fro).

542. So beautiful and fair-complexioned are they !

543. *i. e.*, scenes of delight and enjoyment.

رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿٢١﴾ اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿٢٢﴾ اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ
الْقُرْاٰنَ تَنْزِيْلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ﴿٢٤﴾ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً
وَّاَصِيْلًا ﴿٢٥﴾ وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ﴿٢٦﴾ اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَ
يَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ﴿٢٧﴾ نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَآ اَسْرَهُمْ وَاِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ
تَبْدِيْلًا ﴿٢٨﴾ اِنَّ هٰذِهٖ تَذْكِرَةٌ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿٢٩﴾ وَمَا تَشَآءُوْنَ اِلَّآ
اَنْ يَّشَآءَ اللّٰهُ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿٣٠﴾ يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ وَالظّٰلِمِيْنَ
اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿٣١﴾

21. (عليهم . . . طهورا) On them[544] shall be garments of fine green silk and of brocades. And adorned they shall be with bracelets of silver; and their Lord shall give them a drink of pure beverage[545].

22. (ان . . . مشكورا) Verily this is for you by way of recompense, and your endeavour has been accepted[546].

SECTION 2

23. (انا . . . تنزيلا) Verily it is We *Who* have revealed to thee[547] the Qur'ān, a *gradual* revelation.

24. (فاصبر . . . كفورا) So presevere thou with the command of thy Lord[548], and obey not thou of them[549], *any* sinner or ingrate[550].

25. (واذكر . . . اصيلا) And remember thou the name of thy Lord, every morning and evening,

26. (ومن . . . طويلا) and during night —— worship Him; and hallow Him the livelong night.

27. (ان . . . ثقيلا) Verily those love the Herein, and leave[551] in front of them a heavy Day.

28. (نحن . . . تبديلا) It is We *Who* created them and made them firm of make[552] and whenever We will, We can replace them with others like them.

29. (ان . . . سبيلا) Verily this is an admonition, then whosoever will[553] may choose a way unto his Lord.

30. (وما . . . حكيما) And you cannot will, unless Allah wills[554]. Verily Allah is ever Knowing[555], Wise[556].

31. (يدخل . . . اليما) He makes whomsoever He wills enter His mercy[557]; and as *for* the ungodly[558], He has prepared for them an afflictive torment.

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544. *i. e.*, the inmates of Paradise. عاليهم here is synonymous with فوقهم.

545. طهور is an intensive epithet and emphasises the absolute purity of the beverage.

546. Thus will the virtuous be addressed.
547. (O Prophet !)
548. (to preach His message).
549. *i. e.*, of the Makkan pagans.
550. (who persuade thee not to publish the Divine message).
551. (unheeded and unattended to).
552. or 'their joints.' اسر literally is 'strength of make or form.'
553. *i. e.*, whosoever shall exert his will, whosoever shall make a right use of his free judgment.
554. (in His infinite Wisdom).
555. His supreme knowledge comprehends all conditions and circumstances.
556. His Wisdom surpasses the insight of all finite beings.
557. (by his accepting the creed of Islam).
558. *i. e.*, those who persist in unbelief and infidelity.

سورة المرسلت مكية (٧٧) (٣٣) اياتها ٥٠ ركوعاتها ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالْمُرْسَلٰتِ عُرْفًا ﴿۱﴾ فَالْعٰصِفٰتِ عَصْفًا ﴿۲﴾ وَّالنّٰشِرٰتِ نَشْرًا ﴿۳﴾ فَالْفٰرِقٰتِ فَرْقًا ﴿۴﴾
فَالْمُلْقِیٰتِ ذِكْرًا ﴿۵﴾ عُذْرًا اَوْ نُذْرًا ﴿۶﴾ اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ﴿۷﴾ فَاِذَا النُّجُوْمُ طُمِسَتْ ﴿۸﴾
وَاِذَا السَّمَآءُ فُرِجَتْ ﴿۹﴾ وَاِذَا الْجِبَالُ نُسِفَتْ ﴿۱۰﴾ وَاِذَا الرُّسُلُ اُقِّتَتْ ﴿۱۱﴾ لِاَیِّ یَوْمٍ اُجِّلَتْ ﴿۱۲﴾
لِیَوْمِ الْفَصْلِ ﴿۱۳﴾ وَمَاۤ اَدْرٰىكَ مَا یَوْمُ الْفَصْلِ ﴿۱۴﴾ وَیْلٌ یَّوْمَئِذٍ لِّلْمُكَذِّبِیْنَ ﴿۱۵﴾ اَلَمْ نُهْلِكِ الْاَوَّلِیْنَ ﴿۱۶﴾

Sūrat-ul-Mursalāt

Those Sent. LXXVII

(Makkan, 2 Sections and 50 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والمرسلٰت عرفًا) By *the winds* sent forth with beneficence[559],
2. (فالعٰصفٰت عصفا) and those raging swiftly[560],
3. (والنّشرٰت نشرا) by the spreading *winds* spreading[561],
4. (فالفرقٰت فرقا) and the scattering *winds* scattering[562],
5. (فالملقیٰت ذکرا) and the winds that bring down the remembrance[563],
6. (عذرا او نذرا) by way of excuse or warning,
7. (انما . . . لواقع) verily what you are promised[564] is about to befall.
8. (فاذا . . . طمست) So when the stars are effaced[565],
9. (واذا . . . فرجت) and when the sky is cleft asunder,
10. (واذا . . . نسفت) and when the mountains are carried away by wind,
11. (واذا . . . اقتت) and when the messengers are assembled at the appointed time[566] —
12. (لای . . . اجلت) for what day is it[567] timed?
13. (لیوم الفصل) For the Day of Decision.
14. (وما . . . الفصل) And knowest thou what the Day of Decision is?
15. (ویل . . . للمکذبین) Woe on that Day to the beliers!
16. (الم . . . الاولین) Have We not destroyed the ancients[568]?

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559. و المرسلات عرفا , is 'a metaphorical phrase, from the عرف of the horse,

meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse ; or the meaning is, sent forth بالعروف, *i.e.*, with beneficence, or benefit.' (LL).

560. (threatening to cause destruction and disaster).

561. (clouds, and causing rain).

562. (clouds, after the rain is over).

563. (of God and the Hereafter in human hearts).

564. *i. e.*, Resurrection and Judgment.

565. Or 'become effaced.' 'And when the stars shall have their traces extirpated or shall lose their light.' (LL).

566. (that shall be the Day of the Judgment).

567. *i. e.*, this meeting of the apostles.

568. (by way of punishment).

ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ﴿۱۷﴾ كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿۱۸﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۱۹﴾ اَلَمْ
نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ﴿۲۰﴾ فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ﴿۲۱﴾ اِلٰى قَدَرٍ مَّعْلُوْمٍ ﴿۲۲﴾ فَقَدَرْنَا ۖ فَنِعْمَ
الْقٰدِرُوْنَ ﴿۲۳﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۲۴﴾ اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ﴿۲۵﴾ اَحْيَآءً وَّاَمْوَاتًا ﴿۲۶﴾
وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ﴿۲۷﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۲۸﴾ اِنْطَلِقُوْٓا
اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿۲۹﴾ اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ﴿۳۰﴾ لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ
مِنَ اللَّهَبِ ﴿۳۱﴾ اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ﴿۳۲﴾ كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿۳۳﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۳۴﴾

17. (ثم . . . الآخرين) *And* then We shall cause the latter ones to follow them[569].

18. (كذلك . . . بالمجرمين) Thus We do with the culprits[570].

19. (ويل . . . للمكذبين) Woe on that Day to the beliers !

20. (الم . . . مهين) Did We not create you of despicable water[571],

21. (فجعلنه . . . مكين) which We placed in a safe despository[572].

22. (الى . . . معلوم) Till a time limited[573] !

23. (فقدرنا . . . القدرون) So We decreed[574]. How excellent are We *as* Decreers !

24. (ويل . . . للمكذبين) Woe on that Day to the beliers !

25. (الم . . . كفاتا) Have We not made earth a receptacle[575],

26. (احياء و امواتا) *both* for the living and the dead,

27. (وجعلنا . . . فراتا) and have placed therein firm and tall ***mountains*** and given you to drink of fresh water[576] ?

28. (ويل . . . للمكذبين) Woe on that Day to the beliers !

29. (انطلقوا . . . تكذبون) Depart unto what you were used to belie[577].

30. (انطلقوا . . . شعب) Depart unto the shadows[578] three branched[579] ——

31. (لا . . . اللهب) neither shading nor availing against the flame.

32. (انها . . . كالقصر) Verily it shall cast forth sparks like unto a castle[580].

33. (كانه . . . صفر) As though they were[581] camels yellow, tawny.

34. (ويل . . . للمكذبين) Woe on that Day to the beliers !

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569. *i. e.*, infidels of the Prophet's time.

570. (whether ancient or modern).

571. *i. e.*, a fluid which you yourself hold so despicable. See also n. 507 above.

572 *i. e.*, in woman's womb.

573. (and determined). *i. e.*, the time fixed for delivery.

574. (everything in just measure and with due proportions).

575. کفات literally is 'A place in which a thing is drawn together, or comprehended, and collected or congregated. And the phrase in the text means. 'Have we not made the earth a place which comprehends the living and the dead ? meaning کفات احیاء و اموات ' (LL).

576. (while in this world).

577. This will be said to the infidels on the Judgment Day.

578. (of the smoke of Hell).

579. The fire of Hell on the Day of Resurrection will divide into three parts, and whenever the infidels will attempt to go to a place of safety it will repel it.

580. (in size and volume).

581. (in hue and colour).

هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ﴿٣٦﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٧﴾ هٰذَا يَوْمُ الْفَصْلِ ۚ
جَمَعْنٰكُمْ وَ الْاَوَّلِيْنَ ﴿٣٨﴾ فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ﴿٣٩﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٠﴾ اِنَّ
الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّعُيُوْنٍ ﴿٤١﴾ وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ ﴿٤٢﴾ كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ
تَعْمَلُوْنَ ﴿٤٣﴾ اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿٤٤﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾ كُلُوْا وَ تَمَتَّعُوْا
قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ﴿٤٦﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾ وَاِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا
يَرْكَعُوْنَ ﴿٤٨﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٩﴾ فَبِاَيِّ حَدِيْثٍۢ بَعْدَهٗ يُؤْمِنُوْنَ ﴿٥٠﴾

35. (هٰذا . . . ينطقون) This is a Day when they shall not *be able* to speak[582].

36. (ولا . . نيعتذرون) Nor shall they be permitted[583], so that they might excuse *themselves.*

37. (ويل . . . للمكذبين) Woe on that Day to the beliers!

38. (هٰذا . . . الاولين) This is the Day of Decision. We have assembled you and the ancients.

39. (فان . . . فكيدون) If *now* you have any craft, try that craft upon Me.

40. (ويل . . . للمكذبين) Woe on that Day to the beliers!

SECTION 2

41. (ان . . . عيون) Verily the *God*-fearing shall be amid shades and springs,

42. (وفواكه . . . يشتهون) and fruits such as they desire.

43. (كلوا . . . تعملون) Eat and drink with relish for what you have been working[584].

44. (انا . . . المحسنين) Verily We! in this way recompense the well-doers.

45. (ويل . . . للمكذبين) Woe on that Day to the beliers!

46. (كلوا . . . مجرمون) Eat and drink but little[585]; you are culprits[586].

47. (ويل . . . للمكذبين) Woe on that Day to the beliers!

48. (واذا . . . يركعون) And when it is said: bow down[587], they do not bow down.

49. (ويل . . . للمكذبين) Woe on that Day to the beliers!

50. (فباى . . . يؤمنون) In what discourse then, after it[588], will they believe?

---

582. (to any purpose).

583. (to put forth pleas and excuses).

584. Thus will the pious be addressed.

585. (of the pleasures of this world).

586. Thus will the infidels be addressed.

587. (in prayer).

588. *i. e*, after a Message so plain and so effective as the Holy Qur'ān.

(٧٨) سورة النبا مكية (٨٠)

بسم الله الرحمن الرحيم

عم يتساءلون ۝ عن النبا العظيم ۝ الذي هم فيه
مختلفون ۝ كلا سيعلمون ۝ ثم كلا سيعلمون ۝ الم نجعل الارض مهدا ۝ والجبال اوتادا ۝ وخلقنكم ازواجا ۝
وجعلنا نومكم سباتا ۝ وجعلنا اليل لباسا ۝ وجعلنا النهار معاشا ۝ وبنينا فوقكم سبعا شدادا ۝ وجعلنا
سراجا وهاجا ۝ وانزلنا من المعصرت ماء ثجاجا ۝ لنخرج به حبا ونباتا ۝ وجنت الفافا ۝ ان يوم الفصل
كان ميقاتا ۝ يوم ينفخ في الصور فتاتون افواجا ۝ وفتحت السماء فكانت ابوابا ۝ وسيرت الجبال فكانت

PART XXX

Sūrat-un-Nabā

The Announcement. LXXVIII

(Makkan, 2 Sections and 40 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (عم يتساءلون) Of what are they[1] asking ?
2. (عن . . . العظيم) Of the fateful Announcement[2],
3. (الذی . . . مختلفون) concerning which they differ[3].
4. (كلا سيعلمون) No, indeed[4] they shall soon know *the truth.*
5 (ثم . . . سيعلمون) Again, no indeed[5], they shall soon Know the *truth.*
6. (الم . . . مهدا) Have We not made the earth an expanse[6],
7. (والجبال اوتادا) and the mountains as stakes[7] ?
8. (وخلقنكم ازواجا) And We have created you in pairs[8].
9. (وجعلنا . . . سباتا) And We have made your sleep a rest[9].
10. (وجعلنا . . . لباسا) And We have made the night a covering[10].
11. (وجعلنا . . معاشا) And We have made the day for *seeking* livelihood[11].
12. (وبنينا . . . شدادا) And We have built over you seven strong heavens.
13. (وجعلنا . . . وهاجا) And We have set *therein* a lamp glowing.
14. (وانزلنا . . . ثجاجا) And We have sent down from the rain-clouds abundant water.

15. (لنخرج . . . نباتا) So that We bring forth from them corn and vegetation,

16. (وجنت الفافا) and gardens thick *with trees*[12].

17. (ان . . . ميقاتا) Verily the Day of Decision[13] is an appointed time[14] ——

18. (يوم . . . افواجا) a Day whereon the Trumpet will be blown, and you will come[15] in multitudes[16].

19. (وفتحت . . . ابوابا) And the sky will have been opened and it will have become *as* doors[17].

---

1. *i. e.*, the pagans of Makka.

2. *i. e.*, the Day of Resurrection. نبأ is not only 'tidings' but also signifies 'An announcement of great utility, from which results either knowledge or a predominance of opinion, and truth.' (LL).

3. (with the believers, and also among themselves some denying it altogether, others doubting it).

4. (they cannot escape).

5. (they cannot escape).

6. (to lie upon, to sit upon and to walk and run upon).

7. (to fix the earth). See P. XIII. n. 203 ; P. XIV. n. 33.

8. *i. e.*, male and female.

9. This stresses the biological fact that sleep is not something negative, a cessation of activities, a mere state of unconciousness, but a positive, potent factor in life——its recurring rejuvenator, its sweet restorer. Sleep is in fact one of the greatest Divine boons to man. It is sleep that gives millions of body-cells every opportunity to recoup themselves, get rid of the fatigue poison and get ready for the next period of wakefulness. Psychological research has revealed that lack of sleep kills humans and higher animals quicker than starvation. See also P. XXI. n. 131.

10. As it covers or conceals everything by its darkness.

11. This gives expression, incidentally though, to a very profound scientific fact. 'The food of all living things comes ultimately from plants which, in the presence of sunlight, and only in that presence, and in virtue of its actions upon their green leaves, manufacture starch and sugar from the carbonic acid which exists in the air and water around them, whilst they are also thus enabled to take up nitrogen, and so to form their living substance or protoplasm. At night these particles or cells of the living protoplasm of plants which are furnished with transparent green granules, so as to entangle the sun-light, and by its aid feed on carbonic acid, cease this work. They necessarily repose from their labour because the light has gone. This is the simplest examples of the sleep of living things....This alternation of acti-

vities in day and night occurs even in the invisible microscopic vegetation of pools and streams. Animals even the most minute, only visible with a strong miscroscope ——move about in search of "bits" of food——in fact, bits of other animals or plants——and they, too, are, with special exceptions, checked in their search for food by the darkness, for even extremely minute and simple animals are guided in their search by light, that is to say, by a more or less efficient sense of sight. (Lankester, *Science from an Easy Chair*, pp. 157-159). Thus even the most rudimentary forms of 'livelihood' are performable only in day time.

12. (is such a One, then, not Able to bring about Resurrection ?)
13. Or 'of Distinction between good and evil.'
14. (heralding Judgment).
15. (to judgment, O mankind !).
16. Or 'in bands,' grouped as believers and infidels of various communities.
17. Perhaps for the angels to pass through.

سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّاغِينَ مَآبًا ﴿٢٢﴾ لَّابِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ
كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا
دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ
مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَن
شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾

20. (وسيرت . . . سرابا) And the mountains will have been removed away[18], and they will have become as mirage.

21. (ان . . . مرصادا) Verily Hell is an ambuscade[19] ——

22. (للطاغين . . . مآبا) a receptacle for the exorbitant.

23. (لبثين . . . احقابا) For ages[20] they will tarry therein

24. (لا . . . شرابا) They will not taste therein cool[21] or *any* drink,

25. (الا . . . غساقا) save scalding water and corruption[22],

26. (جزاء وفاقا) recompense fitted[23],

27. (انهم . . . حسابا) Verily they were wont not to look for a reckoning[24].

28. (وكذبوا . . . كذابا) And they belied Our signs totally[25].

29. (وكل . . . كتبا) And We have recorded every thing in a Book[26].

30. (فذوقوا . . . عذابا) Taste therefore[27]. We shall only increase you in torment[28].

SECTION 2

31. (ان . . . مفازا) Verily for the pious is an achievement[29].

32. (حدائق واعنابا) Gardens enclosed and vineyards,

33. (وكواعب اترابا) and full-breasted *maidens* of equal age[30],

34. (وكاسا دهاقا) and an overflowing cup[31].

35. (لا . . . كذابا) They will hear therein no babble or falsehood ——,

36. (جزآء . . . حسابا) a recompense from thy Lord, a gift sufficient,

37. (رب . . . خطابا) *from* the Lord of the heavens and the earth and of what is in-between[32], the Compassionate with whom they[33] cannot demand audience[34].

38. (يوم . . صوابا) The Day whereon the souls[35] and the angels will stand

arrayed[36], they will not *be able* to speak[37], except whom the Compassionate gives leave[38] and *who* speaks aright.

39. (... ذلك ... مآبا) That is the Sure Day. Let him who wills[39], seek a way back to his Lord[40].

40. (... انا ... ترابا) Verily We have warned you of an imminent chastisement, a Day whereon a man will see what he has sent forth[41], and the infidel will say[42]: would that I had been dust[43]!

---

18. (from their place).

19 (the angels whereof are lying in wait for the guilty).

20. (Interminable).

21. (refreshing or comforting to them).

22. See P. XXIII. n. 465. غساق may also mean 'intensely cold.'

23. (to their deeds)

24. The words imply that the offence was habitual, not isolated. The offenders disregarded the hard fact of their accountability wilfully and persistently.

25. (by their words and deeds).

26. (of records).

27. This will be said to the inmates of Hell.

28. *i, e.*, every change in your torments will be only for the worse.

29. *i. e.*, supreme fulfilment of their hearts' desires.

30. (with themselves, as companions). For اتراب See P. XXVII. n. 374ff.

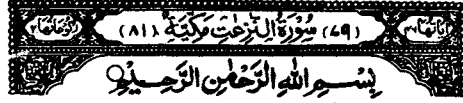
31. (with heavenly drinks).

32. Even the atmosphere separating sky and earth has been held sacred, and worshipped either directly for itself or as animated by some special Deity, by several polytheistic communities. The 'invisible beings who are supposed to hover between heaven and earth, that is, whose proper abode is the circumambient atmosphere... are called Air-Gods,' and are described at length in the pages of the ERE. (I. p. 222 ff). Amulets of Shu, (the atmosphere in Egypt), were made in the XIIth dynasty and were common about the XXXth.' (Petrie *Religious Life in Ancient Egypt*, p. 3).

33. *i. e.*, any of His creatures however exalted they may be.

34. (or argument, as of right). This does away with the doctrines of 'Mediation' 'and Intercession' altogether.

35. *i e.*, the possessors of souls. الروح is here used in the generic sense, the singular standing for the class.

36, (with due reverance and awe of the Almighty).
37. Neither for themselves nor on behalf of others.
38. (to speak).
39. (to ensure his salvation).
40. (by embracing the true faith).
41. (of good and evil deeds, and will be face to face with absolute Reality).
42. (in extreme anguish).
43. (so that I had escaped the doom).

(٧٩) سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ (٨١)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالنّٰزِعٰتِ غَرْقًا ۝١ وَّالنّٰشِطٰتِ نَشْطًا ۝٢ وَّالسّٰبِحٰتِ سَبْحًا ۝٣ فَالسّٰبِقٰتِ سَبْقًا ۝٤ فَالْمُدَبِّرٰتِ اَمْرًا ۝٥ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝٦ تَتْبَعُهَا الرَّادِفَةُ ۝٧ قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ۝٨ اَبْصَارُهَا خَاشِعَةٌ ۝٩ يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِي الْحَافِرَةِ ۝١٠ ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ۝١١ قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ۝١٢ فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ۝١٣ فَاِذَا هُمْ بِالسَّاهِرَةِ ۝١٤ هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝١٥ اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝١٦ اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ۝١٧ فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ۝١٨ وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ۝١٩ فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ۝٢٠

Sūrat-un-Nāziāt

Those That Drag Forth. LXXIX

(Makkan, 2 Sections and 46 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والنّزعٰت غرقا) By *the angels* who drag forth vehemently[44].
2. (والنّشطٰت نشطا) By the *angels* who release[45] most gently[46].
3. (والسّبحٰت سبحا) By the angels who glide swimmingly[47],
4. (فالسّبقٰت سبقا) and who then speed with foremost speed[48].
5. (فالمدبّرٰت امرا) and who then manage the affair *decreed*[49].
6. (يوم . . . الراجفة) A Day *shall come* when[50] the quaking will quake[51].
7. (تتبعها الرادفة) And there will follow it the next *blast*.
8. (قلوب . . . واجفة) Hearts[52] that Day will be throbbing[53].
9. (ابصارها خاشعة) Their looks *will be* downcast[54].
10. (يقولون . . . الحافرة) They[55] are saying[56]: shall we indeed be restored to our former state[57],
11. (ءاذا . . . نخرة) after we have become decayed bones[58]?
12. (قالوا . . . خاسرة) They are saying[59]: that indeed shall be a losing return[60]?
13. (فانّما . . . واحدة) *In fact,* it will be only a scaring shout.
14. (فاذاهم بالساهرة) And lo! they *all* shall *appear*[61] on the surface[62].
15. (هل . . . موسٰى) Has there come to thee[63] the story of Mūsā?

16. (اذ . . . طوى) *Recall* when thy Lord called to him in the holy vale of Tuwā[64],

17. (اذهب . . طغى) go thou[65] to Fir'awn; verily he has waxed exorbitant[66].

18. (فقل . . . تزكىٰ) Then say thou[67]: wouldst thou be purified[68]?

19. (واهديك . . . فتخشىٰ) I shall guide thee to thy Lord, so that thou shalt fear[69],

20 (فاريه . . . الكبرىٰ) Then he showed him the great sign[70].

---

44. (the soul of the infidels from their bosoms). The angel of death, with his assistants, will pull the souls of the wicked from the inmost parts of their bodies in a most rough and cruel manner.

45. (the souls of the believers).

46. *i. e.*, with the utmost ease.

47. (through the air, taking human souls with them).

48. (to execute the command of God respecting these souls). 'The angels that proceed with the souls of the believers to Paradise and with the souls of the unbelievers to Hell.' (LL).

49. (by God).

50. (at the first blast of the trumpet).

51. (the whole universe, and the motionless bodies shall be in a state of violent motion).

52. (of the wicked).

53. (with great agitation and will be in a most disturbed condition).

54. (with shame, humiliation and terror).

55. *i. e.*, the Makkan pagans.

56. (in mockery and defiance).

57. (after being raised from the dead).

58. Much like the whitened skeletons of dead camels which still strew the path of countless pilgrims in Arabia.

59. (by way of sarcasm).

60. *i. e.*, a return full of loss to us.

61. (compelling them to rise).

62. (of the earth wide-awake).

63. (O Prophet!).

64. See P. XVI. n. 262.

65. (as Our apostle). See P. XVI. n. 270.

66. See P. XVI. n. 271.

67. (to him, O Moses!).

68. (of sin and infidelity) *i. e.*, hast thou an inclination, or will, to becoming pure? The phrase is elliptical. The commentators generally supply ميل after هل لك. The particle الى is here used in the sense of فى, as it imports the meaning of invitation.

69. (Him, and lead a pious life). Note that even to an arch-rebel like Pharaoh, Divine guidance was easily available.

70. (of his prophethood). The word is used in a generic sense. Compare Sūrah Tāhā verse 56 :—And assuredly We showed him Our signs, all of them, but he denied and rejected.'

فَكَذَّبَ وَعَصٰى ﴿٢١﴾ ثُمَّ اَدْبَرَ يَسْعٰى ﴿٢٢﴾ فَحَشَرَ فَنَادٰى ﴿٢٣﴾ فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ﴿٢٤﴾ فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ
وَالْاُوْلٰى ﴿٢٥﴾ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ﴿٢٦﴾ ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ بَنٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا
فَسَوّٰهَا ﴿٢٨﴾ وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰهَا ﴿٢٩﴾ وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰهَا ﴿٣٠﴾ اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰهَا ﴿٣١﴾ وَالْجِبَالَ
اَرْسٰهَا ﴿٣٢﴾ مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٣﴾ فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ﴿٣٥﴾ وَبُرِّزَتِ الْجَحِيْمُ
لِمَنْ يَّرٰى ﴿٣٦﴾ فَاَمَّا مَنْ طَغٰى ﴿٣٧﴾ وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٨﴾ فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ﴿٣٩﴾ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى
النَّفْسَ عَنِ الْهَوٰى ﴿٤٠﴾ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ﴿٤١﴾ يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ﴿٤٢﴾ فِيْمَ اَنْتَ مِنْ ذِكْرٰهَا ﴿٤٣﴾
اِلٰى رَبِّكَ مُنْتَهٰهَا ﴿٤٤﴾ اِنَّمَآ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰهَا ﴿٤٥﴾ كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰهَا ﴿٤٦﴾

21. (فکذب و عصیٰ) Yet he belied and rebelled[71],

22. (ثم . . . یسعیٰ) Then he turned back striving[72],

23. (فحشر فنادیٰ) Then he gathered *his people*[73] and cried aloud.

24. (فقال . . . الاعلیٰ) And he said[74]: I am your Lord, most high[75].

25. (فاخذہ . . . الاولیٰ) Thereupon Allah seized him with the chastisement of the Hereafter and the present.

26. (ان . . . یخشیٰ) Surely herein is a lesson for him who fears[76].

SECTION 2

27. (ءانتم . . . بنٰہا) Are you harder to create or the sky He hath built[77] ?

28. (رفع . . . فسوٰہا) He raised its height and perfected it.

29. (واغطش . . ضحٰہا) And He has made its night dark and its sunshine bright.

30. (والارض . . . دحٰہا) And thereafter, he stretched out the earth[78].

31. (اخرج . . . مرعٰہا) And He brought forth therefrom its water and its pasture.

32. (والجبال ارسٰہا) And He set firm the mountains[79] ——

33. (متاعا . . . لانعامکم) a provision for you and your cattle.

34. (فاذا . . . الکبریٰ) Then when the Grand Calamity comes[80] ——

35. (یوم . . . سعیٰ) the Day *whereon* man will remember what he had striven for.

36. (وبرزت . . . یریٰ) And the Scorch will be made apparent to *anyone* who sees.

37. (فاما من طغیٰ) Then as for him who waxed exorbitant,

38. (واٰثر . . . الدنیا) and *who* chose the life of this world[81],

39. (فان . . . الماوٰی) verily the Scorch shall be his resort.

40. (و اما . . . . الهوٰی) And as for him who dreaded standing before his Lord, and restrained *his* soul from desires[82],

41. (فان . . . الماوٰی) verily the Garden shall be his resort.

42 (یسئلونك . . . مرسٰها) They[83] question thee[84] regarding the Hour —— when will its arrival be ?

43. (فیم . . . ذكرٰها) By no reason art thou *concerned* with the declaration thereof[85] ?

44. (الٰی . . . منتهٰها) Unto thy Lord is the *knowledge* of the limit *fixed* thereof.

45. (انما . . . یخشٰها) Thou art but a warner[86] to him who fears it[87].

46. (كانهم . . . ضحٰها) On the Day whereon they[88] see it, it will *appear to them* as though they had not tarried[89] save an evening or the morning[90].

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71. (the messenger of God).

72. (against Moses).

73. (the magicians).

74. (in the vanity of his power as well as superstition).

75. The Pharaohs believed themselves to be the visible gods, begotten by God, and themselves the Divine begetters of their wives' children. Each of the Pharaohs, so long as he reigned, was considered to be the living image of and vicegerent of the sun-god, invested with the attributes of Divinity, and presumed to be of the like nature with the gods. 'While it easily happened that conspicuous individuals after death came to be regarded by a later generations as effective gods, the cult of the actually living king prevailed in both Babylonia and Egypt and royal statues were objects of worship. In the Amarna Letters (about 1400 B. C) the petty princes of Syria and Palestine address the reigning Pharaoh as "my sun-god" or "my god" ' (EMK. II. p. 1046) See also P. XIX. n. 182 ; P. XX. n. 207.

76. (O pagans !)

77. This draws attention to man's insignificance in the vast scheme of God's Universe.

78. (which had already been created).

79. Which 'are the main reservoirs for the storage and gradual distribution of water, the very basis for the life of man and the beast.' (AYA).

80. (sorting out everything according to its true value).

81. (denying the life to come altogether).

82. *i. e.*, from gratifying unlawful lusts.

83. *i. e.*, the Makkan pagans.

84. (O Prophet !).

85. It is not the business of any of His prophets to announce the exact hour and date of the Resurrection.

86. *i. e.*, one who announces its sure arrival, not its exact hour or date.

87. *i. e.*. the Judgment-Day.

88. (who are now clamouring for its immediate advant).

89. (in the world).

90. The pronoun ها refers to عشية because the ضحى and عشية belong to the same day.

Sūrah 'Abasa

He Frowned. LXXX

(Makkan, 1 Section, 42 Verses,)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (عبس و تولی) He[91] frowned and turned away,

2. (ان . . . الاعمی) because there came to him a blind *man*[92],

3. (وما . . . یزکی) How canst thou know[93], whether he might be cleansed[94],

4. (او . . . الذکری) or be admonished[95], so that the admonition might have profited him[96] ?

5. (اما . . . استغنی) As for him who regards himself self-sufficient[97] ——

6. (فانت . . . تصدی) to him thou attendest[98] ;

7. (وما . . . یزکی) whereas it is not on thee[99] that he[100] is not cleansed[101].

8. (واما . . . یسعی) And as for him who comes to thee running[102],

9. (وهو یخشی) and he fears[103] ——

10. (فانت . . . تلهی) him thou neglectest[104].

11. (کلا . . . تذکرة) No Indeed[105] ! verily it[106] is an admonition[107].

12. (فمن . . . ذکره) So whosoever wills[108], let him be admonished with it[109],

13. (فی . . . مکرمة) inscribed in honoured Writs[110],

14. (مرفوعة مطهرة) exalted[111], purified[112],

15. (بایدی سفرة) by the hands of scribes,

16. (كرام بررة) honourable, virtuous[113].

17. (قتل . . . ! اكفره) Perish man ! how ingrate he is !

18. (من . . . خلقه) Of what has He created him ?

19. (من . . . فقدره) Of a *drop* of seed. He created him and set him in a proper form[114].

20. (ثم . . . يسره) Then He made easy the way[115].

21. (ثم . . . فاقبره) Then He caused him to die and be buried.

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91. *i. e.*, the holy Prophet.

92. *i. e.*, certain believer, named 'Abdullah ibn Umm Maktūm, a man 'of little consideration.' (Muir, *op. cit.*, p. 66) Once the holy Prophet, while he was engrossed in earnest discourse with some of the principal Quraish whose conversion he had long cherished, was interrupted by a blind Muslim. The Prophet, habitually so solicitous for the poor and lowly, apprehended that at the moment the haughty Quraish would take umbrage at this importunity of a 'commoner' and would make it a pretext for their immediately leaving his company, and in the interest of Islam ignored the intruder and turned away his face from him.

93. (with thy limited human knowlege, O Prophet !).

94. (from his sins altogether by thy attending to his questions).

95. (in regard to a particular affair).

96. (in either case). The obedient Muslim was in any case sure to profit by the precept of the Prophet.

97. (and therefore pays no heed to thy precepts). The allusion is to the haughty Quraish chieftains.

98. (from thy solicitude to strengthen the cause of Islam by enlisting the support of the influential members of the Quraish tribe).

99. *i. e.*, no responsibility rests on thee, O Prophet !

100. *i. e.*, the heedless, undutiful and arrogant person.

101. (from the filth of infidelity).

102. *i. e.*, earnestly inquiring about matters of faith.

103. (God and therefore has a will to learn).

104. (although impelled by the earnestness of thy zeal to convert the rich pagans).

105. (shouldst thou act thus in future). 'This incident shows the tender and ready perception by Mohammad of the slight he had offered, and the magnanimity with which he could confess his fault.' (Muir. *op. cit.* p. 66). 'Mohammad is justly praised for the magnanimous spirit shown in this passage. Throughout his career we rarely find him courting after the favour of the rich or the great, and he was ever ready to recognise merit in the poorest of his followers.' (Rev. E. M. Wherry).

Such is the verdict of anti-Muslims and Christians !

106. *i. e.*, the Holy Qur'ân.

107. (open to everybody). 'This is the Book which today is accepted by nearly four hundred million human beings as containing the Creator's final message to mankind. *Its influence on the course of history has obvioulу been immense, and will as obviously continue to be extremely great.* The Koran was the prime inspiration of a religious movement which gave rise to a civilization of wide extent, vast power, and profound vitality......No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly or to judge ignorantly, the Book that is called the Koran. *It is among the greatest movements of mankind.* It surely deserves and demands to be more widely known and better comprehended in the West.' (Arberry's *The Holy Koran*, p 33, Italics ours).

108. *i. e.*, is willing to receive it,

109. (and leave the scoffers and blasphemers aside).

110. *i. e.*, in the Preserved Tablet.

111. (in rank and dignity).

112 *i. e.*, uncorrupted, and kept pure from the hands of evil spirits.

113. All these attributes refer to the hands of angels.

114. *i. e.*, He formed him with the proportion.

115. (out of the womb).

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا
الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾
مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾ فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ
وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُسْتَبْشِرَةٌ ﴿٣٩﴾
وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾ ع

22. (ثم . . . انشره) Then when He wills, He shall raise him to life.

23. (كلا . . . امره) No indeed[116] ! Man[117] performed not what He had commanded him.

24. (فلينظر . . . طعامه) Let man look at his food[118].

25. (انا . . . صبا) It is We Who pour forth water in abundance[119].

26. (ثم . . . شقا) Then We cleave the earth in clefts.

27. (فانبتنا . . . حبا) Then We cause therein the grain to grow,

28. (وعنبا و قضبا) and vines and vegetables,

29. (وزيتونا و نخلا) and olives and palms,

30. (وحدائق غلبا) and luxuriant enclosed gardens,

31. (وفاكهة وابا) and fruits and herbage[120] ——

32. (متاعالكم ولانعامكم) a provision for you and your cattle.

33. (فاذا . . . الصاخة) Then when comes the Deafening Cry[121] ——

34. (يوم . . . اخيه) on the Day when a man[122] shall flee from his brother,

35. (وامه وابيه) and his mother and father,

36. (وصاحبته وبنيه) and his wife and sons.

37. (لكل . . . يغنيه) For every one on that Day shall have business *enough* to occupy him[123].

38. (وجوه . . . مسفرة) Faces *of some*[124] on that Day shall be beaming[125],

39. (ضاحكة مستبشرة) laughing, rejoicing.

40. (و وجوه . . . غبرة) And faces *of others*[126] on that Day shall be gloomy[127],

41. (ترهقها قترة) dust-covered,

42. (اولئك . . . الفجرة) Those ! they shall be the infidels[128], the ungodly[129].

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116. (man proved ungrateful).

117. *i. e.*, the ungrateful human being.

118. *i. e.*, in what manner We have provided it for him. And this is symbolic of God's all-round beneficence to man.

119. *i. e.*, by heavy showers.

120. (which beasts feed upon).

121. (of the Trumpet).

122. (in extreme terror and confusion).

123. (and make him indifferent towards even his closest relations).

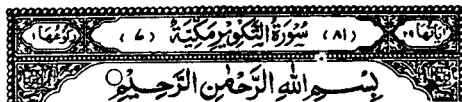
124. (of the believers).

125. (with the light of faith).

126. (of the infidels).

127. Symbolic of their infidelity.

128. *i. e.*, rejectors of God's truths.

129. *i. e.* immersed in impiety.

إِذَا الشَّمْسُ كُوِّرَتْ ۝١ وَإِذَا النُّجُومُ انكَدَرَتْ ۝٢ وَإِذَا الْجِبَالُ سُيِّرَتْ ۝٣ وَإِذَا الْعِشَارُ عُطِّلَتْ ۝٤ وَإِذَا الْوُحُوشُ حُشِرَتْ ۝٥
وَإِذَا الْبِحَارُ سُجِّرَتْ ۝٦ وَإِذَا النُّفُوسُ زُوِّجَتْ ۝٧ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝٨ بِأَيِّ ذَنبٍ قُتِلَتْ ۝٩ وَإِذَا الصُّحُفُ
نُشِرَتْ ۝١٠ وَإِذَا السَّمَاءُ كُشِطَتْ ۝١١ وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝١٢ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝١٣ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝١٤ فَلَا
أُقْسِمُ بِالْخُنَّسِ ۝١٥ الْجَوَارِ الْكُنَّسِ ۝١٦ وَاللَّيْلِ إِذَا عَسْعَسَ ۝١٧ وَالصُّبْحِ إِذَا تَنَفَّسَ ۝١٨ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝١٩ ذِي

Sūrat-ut-Takwīr

The Winding Round. LXXXI

(Makkan, 1 Section and 29 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا الشمس کورت) When the sun[130] shall be wound round[131],

2. (واذا النجوم انکدرت) and the stars[132] shall dart down,

3. (واذا الجبال سیرت) and when the mountains[133] shall be made to pass away,

4. (واذا . . . عطلت) and when the she-camels big with young[134] shall be abandoned[135],

5. (واذا . . . حشرت) and when the wild beasts[136] shall be gathered together[137],

6. (واذا . . . سجرت) and when the seas[138] shall be filled[139],

7. (واذا . . . زوجت) and[140] when the souls shall be paired[141],

8. (واذا . . . سئلت) and when the girl buried alive[142] shall be questioned:

9. (بای . . . قتلت) for what sin she was slain,

10. (واذا . . . نشرت) and when the Writs[143] shall be laid open[144],

11. (واذا . . . کشطت) and when the sky shall be stripped off[145],

12. (واذا . . . سعرت) and when the Scorch shall be set ablaze[146],

13. (واذا . . . ازلفت) and when the Garden shall be brought near[147],

14. (علمت . . . احضرت) *then* every soul shall know what it has presented[148].

15. (فلا . . . بالخنس) I swear by the receding *stars,*

16. (الجوارالكنس) moving swiftly and hiding themselves,

17. (والیل . . . عسعس) and by the night when it departs[149],

18. (والصبح . . . تنفس) and *by* them orning when it shines forth.

19. (انه . . . كريم) Verily it[150] is a Word[151] *brought* by an honoured messenger[152],

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130. The greatest source of strength in the physical world.

131. (with darkness, and effaced).

132. Which have for ages remained fixed and constant.

133. The most striking stability on the earth.

134. The most prized property in ancient Arabia. عشراء , the singular of عشار , is 'A she-camel that has been ten months pregnant, from the day of her having been covered by the stallion.' (LL) 'In normal times she would be most sedulously cared for.'

135. (and left untended).

136. Which in normal times are so fearful of each other and of human beings.

137. (and they shall forget their mutual animosity).

138. The biggest expanse of water.

139. (with fire). At the first blast of the Trumpet all seas shall flow forth one into another, and thus become one sea, and then shall be kindled and become fire.

140. Now begin the happenings at the second blast of the Trumpet,

141. *i. e.*, united with their fellows ; like will be joined with like ; each sect, or party, shall be united with those whom it has followed.

142. 'It was customary among the ancient Arabs to bury their daughters alive as soon as they were born. for the fear that they should be impoverished by providing for them, or should suffer disgrace on their account' (Sale) 'At that time there were many survivals of barbarism among the inhabitants of central Arabia. For instance, the practice of burying newborn daughters alive was very general.' (HHW. VIII. p. 8) 'Amongst the Arabs before Mohammad......sons were preserved, but daughters were usually buried alive.' (ERE. I. pp. 3, 4) 'At any rate in some places and sometimes, there was a strong pressure of publ c opinion against sparing any daughter, even though she were the only child of her parents' (Robertson Smith, *Kinship and Marriage in Early Arabia*, pp 129-30). In India the practice continued so late as the middle of the nineteenth century. 'Among all the races of India; there is none more noble than the Rajput ; and among the Rajputs, the first rank belongs to the Chuhans......These people are numerous in the United Provinces. In the district of Mainpuri there are more than 30,000 of them, and not about sixty years ago it was discovered that among them was not a single girl. Every daughter that

was born was killed. The higher the rank of the family the more constant and systematic was the crime......This is not rhetoric but the statement of a fact. In 1856 special inquiries were instituted. It was found that this practice of infanticide although especially prevalent among the Rajputs, was by no means confined to them, and it was common not only in the Agra province but in Oudh, the Punjab, and in parts of the Bombay Presidency. Numbers of villages were visited where there was not a single girl and where there had never been one within the memory of man...... In 1869 another investigation showed that there was little change for the better.' (Strachey, *India*, 4th Ed., pp. 433-34) 'Infanticide of female infants has been practised in India from unknown times amongst the ancient Gakkhar race in the Punjab, and it has been a constant custom, and continued in several parts of India down to the later third of the 19th century.' (EI. II. p. 397) As a matter of fact, wherever polyandry is in existence baby-girls are killed in large numbers.

143. (of record).

144. (so that every one would be able to see his record).

145. As the skin is plucked off a slaughtered sheep. Or, the phrase may mean, 'And when the heaven shall be removed from its place, like as a roof is removed from its place.' (LL) According to the OT, God has stretched out the heavens like a curtain. (Ps. 104 : 2)

146. (and is kindled all the more).

147. (unto the God-fearing). *Cf. Sūrat-ul-Qāf*, verse 31.

148. (of deeds, good or evil).

149. (and gradually melts away in day) عسعس الليل has two contradictory meanings. 'The night came on, or departed,' But the phrase in the Qurān, 'according to all expositors, signifies, "And by the night when it departeth." (LL).

150. *i. e.*, the Holy Qurān.

151. (of God). 'The Glorious Koran, that inimitable symphony, the very words of which move man to tears and ecstasy' (Pickthall). 'The Book which was revealed to the Prophet.........and is believed by Muslims to be the word of God as distinguished from *Hadis*, i. e. the saying of the Prophet.........*The purity of its text is an established fact*. It is in rhymed prose and is universally recognised as the finest production in Arabic literature.' (Hammerton's *New Universal Encyclopedia*, Vol. VI, p. 4888, Italics ours). The text of the book is sound; it can be read in 10 ways but in few cases do the variations make serious difference in the sense, (*Everyman's Encyclopedia.*' Vol. VII, p. 524, 4th Ed.).

152. *i. e.*, by the angel Gabriel.

قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾
وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعٰلَمِينَ ﴿٢٧﴾
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللّٰهُ رَبُّ الْعٰلَمِينَ ﴿٢٩﴾

20. (ذی . . . مکین) owner of strength[153], and of *established* dignity with the Lord of the Throne,

21. (مطاع . . . امین) obeyed *one*[154] there[155], as also trusty[156].

22. (وما . . . بمجنون) Nor is your companion[157] distracted[158].

23. (ولقد . . . المبین) Assuredly he has seen him[159] in open horizon[160].

24. (وما . . . بضنین) And he is not a tenacious *concealer*[161] of the Unseen[162]

25. (وما . . . رجیم) Nor is it[163] the word of the accursed Satan[164].

26. (فاین تذہبون) Whither then are you going[165]?

27. (ان ہو . . . للعلمین) This is not but an Admonition to the worlds[166] ——

28. (لمن . . . یستقیم) to whomsoever of you who wills to walk straight[167].

29. (وما . . . رب العلمین) And you cannot will unless *it be* that Allah, the Lord of the worlds, wills[168]

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153. (so that none of the devilish forces can overcome this mighty messenger). See *Sūrat-un-Najm*, vv. 5-6.

154. (by other angels).

155. *i. e.*, in the heavens.

156. *i. e.* thoroughly reliable in every respect. So far with the angel-messenger. Now begins the description of the prophet-messenger.

157. *i. e.*, the holy Prophet, whom you know so well as your life-long associate.

158. As supposed by the pagan calumniators.

159. *i. e.*, the revealing angel.

160. See P. XXVII. n. 125.

161. *i. e.*, of what has been revealed to him.

162. The Prophet has nothing to conceal; his messages are all plain and unambiguous.

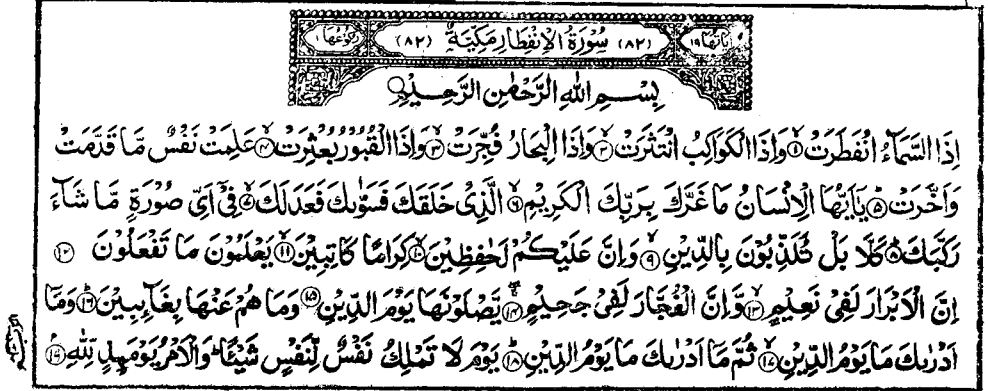
163. As supposed by the pagan calumniators.

164. Who may happen to overhear by stealth the discourse of the angels.

165. (straying from the Way, and rejecting the plain truth).

166. (and not for a particular race or class). Notice once more the universality of the message of Islam.

167. *i. e.*, such alone can profit by it. This repudiates the doctrine of *Karma* and determinism, in all its forms and varieties.

168 This repudiates the doctrine of free-will and liberty, in all its forms and varieties.

Sūrat-ul-Infiṭār

The Cleaving LXXXII

(Makkan, 1 Section and 19 Verses)

In the name of Allah, the Compassionate the Merciful.

SECTION 1

1. (اذا . . . انفطرت) When the sky is cleft[169],

2. (واذا . . . انتثرت) and when the stars are scattered,

3. (واذا . . . فجرت) and when the seas are flowed out[170],

4. (واذا . . . بعثرت) and when[171] the graves are ransacked,

5. (علمت . . . واخرت) *each* soul shall know what it sent afore[172] and what it left behind[173].

6. (يايها . . . الكريم) O man ! what has deluded thee concerning thy Lord, the Bountiful[174],

7. (الذى . . . فعدلك) Who created thee[175], then moulded thee[176], then proportioned thee[177] ?

8. (فى . . . ركبك) He constructed thee in whatsoever form He willed.

9. (كلا . . . بالدين) No indeed[178] ! Aye ! you deny the Requital[179] !

10 (وان . . . لحفظين) Verily guardians[180] there are for you ;

11. (كراما كاتبين) honourable[181] scribes.

12. (يعلمون ما تفعلون) They know whatsoever you do[182].

13. (ان . . . نعيم) Verily the pious will be in Delight.

14. (وان . . . جحيم) and the ungodly in a Scorch.

15. (يصلونها . . . الدين) Roasted they will be therein on the Day of Requital.

16. (وما . . . بغائبين) And thence[183] they will not be *allowed to be* absent[184].

17. (وما . . . الدين) And what will make thee understand what the Day of Requital is?

18. (ثم . . . الدين) Again, what will make thee understand what the Day of Requital is[185]?

19. (يوم . . . يومئذ لله) A Day whereon no soul will own aught of *power* for any *other* soul[186], and the command will be wholly Allah's[187].

---

169. (at the first blast of the Trumpet).

170. (and by intermingling became one great sea).

171. (at the second blast of the Trumpet).

172. (of his good and evil deeds).

173. (by way of good and bad example).

174. (so that thou hast neglected what was incumbent on thee to Him). *Cf.* the NT :—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (2. Pe. 3 : 11, 12) ب is here, as in many interrogative sentences, synonymous with من . الكريم may also be translated as the Honoured.

175. *i. e.*, brought thee into being.

176. *i. e.*, adopted thy creation to the exigencies and requirements of Wisdom.

177. Or 'made thee symmetrical'.

178. (should you have been so deluded and so forgetful of Him).

179. (itself) *i. e.*, the very fact which should have dispelled all delusions.

180. *i. e.*, the recording angels.

181. (in the sight of God).

182. (and they write down all your actions).

183. (——after once entering it——)

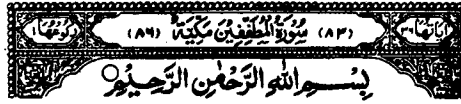
184. *i. e.*, they shall never be allowed to come out of it.

185. The interrogation is repeated for magnifying the importance.

186. This repudiates the doctrine of Mediation or Intercession in all its forms.

187. (demonstrably) *i. e.*, His direct command of everything will be perfectly manifest.

(٨٣) سورة المطففين مكية (٨٦) آياتها ٣٦ ركوعها ١

بسم الله الرحمن الرحيم

وَيْلٌ لِّلْمُطَفِّفِينَ ۝١ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝٢ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝٣
أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝٦ كَلَّا إِنَّ كِتَابَ
الْفُجَّارِ لَفِي سِجِّينٍ ۝٧ وَمَا أَدْرَاكَ مَا سِجِّينٌ ۝٨ كِتَابٌ مَّرْقُومٌ ۝٩ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١٠ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ
الدِّينِ ۝١١ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝١٢ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝١٣ كَلَّا بَلْ رَانَ
عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ۝١٤ كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ۝١٥ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ۝١٦ ثُمَّ

Sūrat-ut-Taṭfīf

The Scrimping. LXXXIII

(Makkan, 1 Section and 36 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ويل للمطففين) Woe to the scrimpers[188],

2. (الذين ... يستوفون) who when they take from[189] others, exact the full measure,

3. (واذا ... يخسرون) and *when* they measure to them or weigh for them, diminish[190].

4. (الا ... مبعوثون) Do not such men imagine[191] that they shall be raised up?

5. (ليوم عظيم) on a fateful Day[192]!

6. (يوم ... لرب العلمين) A Day when mankind shall stand before the Lord of the worlds.

7. (كلا ... سجين) By no means[193]! The record of the ungodly is in Sijjīn[194].

8. (وما ... سجين) And what will make thee understand what the Sijjīn is[195]?

9. (كتب ... مرقوم) A record *of misdeeds* written[196].

10. (ويل ... للمكذبين) Woe be on that Day to the beliers,

11. (الذين ... الدين) who belie the Day of Requital[197].

12. (وما ... اثيم) And none belies it save a trespasser, sinner.

13. (اذا ... الاولين) And when Our revelations are read to him, he says[198]: fables of the ancients[199]!

14. (كلا .... يكسبون) By no means[200]! Aye! encrusted[201] upon their hearts is what they have been earning[202].

15. (كلا . . . لمحجوبون) By no means[203]! Verily on the Day they will be shut out[204] from their Lord[205].

16. (ثم . . . الجحيم) Then verily they will be roasted into the Scorch.

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188. مطفف is 'One who gives short measure, and short weight, thus cheating his companion ; but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency.' (LL).

189. على is here used in the sense of من . (LL).

190. *i. e.*, they give less than what is due.

191. Apart from the risk of their being exposed in this very world.

192. A Day of Account, when they shall have to answer for every act of theirs. 'This passage, as well as many others in this portion of the Qur'ān, illustrates the character of the instruction given by the reformer of Makka. It has a genuine ring about it. A pure morality is insisted on, and enforced by the doctrine of a final judgment.' (Rev. E. M. Wherry).

193. (they shall be able to escape the doom).

194. سجين literally 'A prison' is 'a certain place in which is the record of the deeds of the wicked.' (LL).

195. ماسجين is equivalent to ما كتاب سجين.

196. *i. e.*, duly registered and inscribed, with no possibility of omissions, and leaving no scope for the sinner.

197. (and who are naturally the most hardened sinners).

198. (of them scornfully).

199. See P. VII. n. 321.

200. (has he any reasonable ground to reject it ?).

201. (like rust).

202. The purport is : this persistence in wickedness has blackened their hearts and rendered them incapable of receiving God's truths.

203. (shall they be able to escape the doom).

204. *i. e.*, from the graceful presence of their Lord.

205. A deprivation of the highest magnitude.

يُقَالُ هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ ع

17. (ثم . . . تكذبون) Then it will be said[206]: this is what you were used to belie.

18. (كلا . . . عليين) By no means[207]! The record of the virtuous will be in 'Illiyūn[208].

19. (وما . . عليون) And what will make thee understand what 'Illiyūn is?

20. (كتب مرقوم) A record of *good deeds* written[209],

21. (يشهده المقربون) to which will bear witness[210] those placed nigh[211].

22. (ان . . . نعيم) Verily the virtuous will be in Delight[212],

23. (على . . . ينظرون) *reclining* on couches, looking on[213].

24. (تعرف . . . النعيم) Thou wilt perceive brightness of delight[214] in their faces.

25. (يسقون . . . مختوم) They will be given to drink of pure wine, sealed[215];

26. (ختمه . . . المتنافسون) the seal of which will be of musk[216]. To this end let the aspirers[217] aspire.

27. (ومزاجه . . تسنيم) And mixed therewith will be the *water of* Tasnīm;

28. (عينا . . . المقربون) a spring[218] whereof will drink those brought nigh[219].

29. (ان . . . يضحكون) Verily the culprits were wont to laugh at those who believed.

30. (واذا . . . يتغامزون) and, when they[220] passed by[221], to wink at each other[222].

31. (واذا . . . فكهين) And when they returned to their household, they returned jesting[223].

32. (واذا . . . لضالون) And when they saw them, they said *scornfully*: certainly these are the strayed ones.

33. (وما . . حفظين) Whereas they were not sent over them as watchers[224].

34. (فاليوم . . يضحكون) So To-day[225] the faithful are laughing at the infidels[226],

35. (على . . . ينظرون) *reclining* on couches, looking on[227].

36. (هل . . . يفعلون) The infidels have indeed been rewarded for what they have been doing.

206. (to them by the infernal guards).

207. (shall the faithful be disappointed).

208, 'A place in the Seventh Heaven, to which ascend the souls of the believers, or the highest of the places ; or a certain thing above another thing...... or loftiness above loftiness.' (LL).

209. *i. e.*, duly registered and inscribed, with no possibility of error or effacement.

210. (with great esteem and honour).

211. (to their Lord) *i. e.*, angels.

212. (*i. e.*, in the greatest of delights).

213. (at the gardens of Paradise).

214. (O reader !).

215. ——so highly valued indeed it will be !

216. Which is the highest of perfumes.

217. (for eternal happiness).

218. (in Paradise, called تسنيم from its being conveyed to the highest appartments).

219. Those of the highest grade in Paradise will continually drink of this water pure and unmixed, which will be superior even to the 'Pure Wine.'

220. *i. e.* the believers.

221. *i. e.*, the scoffers.

222. (in scorn and derision).

223. 'Jeers and jests were the ordinary weapons by which the believers were assailed.' (Muir, *op. cit.*, p. 78).

224. The infidels were not commissioned by God to call the believers to account, or to judge of their actions.

225. ——the Day of the restoration of true values——

226. *i. e.*, in their turn.

227. (at the plight of the infidels).

(٨٤) سورة الانشقاق مكية (٨٣)

آياتها ٢٥ ركوعها ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا السَّمَآءُ انْشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يٰٓأَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتٰبَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلٰٓى أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتٰبَهُ وَرَآءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلٰى سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِيٓ أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾ بَلٰٓى إِنَّ رَبَّهُ كَانَ

Sūrat-ul-Inshiqāq

The Sundering. LXXXIV

(Makkan, 1 Section and 25 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا . . . انشقت) When[228] the sky will sunder,

2. (واذنت . . . وحقت) and hearkens to its Lord, and is dutiful.

3. (واذا . . . مدت) And when the earth will be stretched forth[229],

4. (والقت . . . وتخلت) and will cast out all that is within it[230], and will void itself.

5. (واذنت . . . وحقت) and it hearkens to its Lord, and is dutiful[230-A].

6. (یا یها . . . فملقیه) O man! verily thou art toiling towards thy Lord[231], a *painful* toiling and is about to meet Him.

7. (فاما . . . بیمینه) Then as to him who will be given his book[232] in his right hand,

8. (فسوف . . . یسیرا) his account will presently be taken by an easy reckoning[233].

9. (وینقلب . . . مسرورا) And he shall return to his people[234] joyfully.

10. (واما . . . ظهره) And as to him who will be given his book[235] from behind his back[236],

11. (فسوف . . . ثبورا) he will presently call for death[237].

12. (ویصلی سعیرا) And he shall roast in a Blaze.

13. (انه . . . مسرورا) Verily he was *in this world* joyful[238] among his people.

14. (انه . . . یحور) Certainly he imagined[239] that he would not revert[240].

---

228. (at the second blast of the Trumpet).

229. (to accommodate all its inhabitants of whatever period).

230. *i. e.* disgorging everything of its contents, such as the bodies of the dead.

230-A. *Cf.* the NT :—'The day of the Lord will come as a thief in the night ; in the which the heaven shall pass away with a great voice, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.' (2 : Pe. 3 : 10) See also n. 174 above.

231. *i. e.*, either on the right or the wrong way.

232. (of records).

233. (and he shall receive ever more than his deserts).

234. *i. e.*, those nearest and dearest to him, who themselves being true believers, shall be waiting to receive him.

235. (of records).

236. (and in his left hand).

237. (to fall upon him) *i. e.*, in extreme agony he shall think of death as a blessing.

238. (in utter neglect of the Hereafter).

239. (in extreme self-complacency).

240. (to his Lord, and will be called upon to account for his works).

الانشقاق ۸۴ عمّ ۳۰

بِهٖ بَصِيْرًا ﴿۱۵﴾ فَلَآ اُقْسِمُ بِالشَّفَقِ ﴿۱۶﴾ وَالَّيْلِ وَمَا وَسَقَ ﴿۱۷﴾ وَالْقَمَرِ اِذَا اتَّسَقَ ﴿۱۸﴾ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿۱۹﴾
فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ﴿۲۰﴾ وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ﴿۲۱﴾ بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ﴿۲۲﴾ وَاللّٰهُ
اَعْلَمُ بِمَا يُوْعُوْنَ ﴿۲۳﴾ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿۲۴﴾ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿۲۵﴾

15. (بلى . . . بصيرا) Yea! his Lord had been ever beholding him.
16. (فلا . . . بالشفق) I swear by the afterglow of the sunset,
17. (والیل . . . وسق) *and* by the night and what it brings together[241],
18. (والقمر . . . اتسق) *and* by the moon when it is at the full,
19. (لتركبن . . . طبق) surely you will march on from stage to stage[242].
20. (فمالهم . . . يومنون) What ails them[243], that they do not care to believing[244]?
21. (واذا . . . يسجدون) and that when the Qurān is read to them, they do not prostrate themselves[245]?
22. (بل . . . يكذبون) Yea! the infidels belie[246].
23. (والله . . . يوعون) Whereas Allah knows Best what they cherish[247].
24. (فبشرهم . . . اليم) So announce thou[248] to them an afflictive torment.
25. (الا . . . ممنون) But those who believe and work righteously, unending will be their wage.

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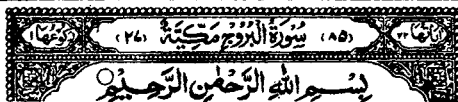
241. *i. e.*, wild beasts gathering together at night.
242. (O mankind!) *i. e.*, your existence is not fixed or stationary; you must be ever changing, growing, journeying from the state of the living to that of the dead, and from the state of the dead to a new state of life in the next world. عن is here synonymous with بعد; and طبقاً عن طبق is equivalent to حالة بعد حالة.
243. *i. e.*, the unbelieving mass of humanity.
244. (and thus wilfully lose the best of opportunities).
245. (in God).
246. *i. e.*, they go so far in their infidelity as to reject the truths of God forthwith.
247. (in their breasts, of hatred and malice).
248. (O Prophet!)

وَالسَّمَاءِ ذَاتِ الْبُرُوْجِ ۝١ وَالْيَوْمِ الْمَوْعُوْدِ ۝٢ وَشَاهِدٍ وَّمَشْهُوْدٍ ۝٣ قُتِلَ أَصْحٰبُ الْأُخْدُوْدِ ۝٤ النَّارِ ذَاتِ الْوَقُوْدِ ۝٥ إِذْ هُمْ عَلَيْهَا قُعُوْدٌ ۝٦ وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۝٧ وَمَا نَقَمُوْا مِنْهُمْ إِلَّآ أَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝٨ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝٩ إِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ ۝١٠ إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ

Sūrat-ul-Burūj

The Big Stars. LXXXV

(Makkan, 1 Section and 22 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والسماء . . . البروج) By the sky *adorned* with big stars[249],
2. (واليوم الموعود) *and* by the Promised Day[250],
3. (وشاهد و مشهود) *and* by the witnessing *day*[251] and the witnessed *day*[252],
4. (قتل . . . الاخدود) perish the fellows of the ditch,
5. (النار ذات الوقود) of the fuel-fed fire[253],
6. (اذهم . . . قعود) when they[254] sat by it,
7. (وهم . . . شهود) and were witnesses to what they did with the faithful[255].
8. (وما . . . الحميد) And they persecuted them for naught save that they believed in Allah, The Mighty, the Laudable.
9. (الذى . . . شهيد) Him, Whose domain is the heavens and the earth. And Allah is Witness over everything.
10. (ان الذين . . الحريق) Verily those who persecuted the believing men and women, and then repented not, for them shall be the torment of Hell[256], and for them shall be the torment of burning.

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249. *i. e.*, stars of the first magnitude

250. (for judgment and requital). The occurence of that Day is not a matter of opinion, but a definite promise on the part of God.

251. *i. e.*, Friday, the day of weekly Muslim congregation. (Th).

252. *i. e.*, the ninth of Zul-hijja, the day of Pilgrimage. (Th).

253. The allusion is to a frightful persecution of the Christians by a Jewish king in Yemen. 'In 523 A.D. the throne was seized by a bigoted and dissolute usurper. A proselyte to Judaism, he perpetrated frightful cruelties on the Christians of the neighbouring provinces of Najran who refused to embrace his faith. Trenches filled with combustible materials were lighted, and the martyrs cast into the flames. Tradition gives the number thus miserably burned, or slain by the sword, at twenty thousand,' (Muir, *op. cit.*, Intro. p. xciii). In the early part of the sixth century the Herbew religion had such a hold upon al-Yemen that the last Himyarite King dhu-Nuwas was a Jew....Rivalry between the South Arabian converts of the two newly introduced monotheistic religions led to active hostility. Evidently dhu-Nuwas representing the nationalistic spirit, associated the native Christians with the hated rule of the Christian Abyssinians. To this Jewish monarch is ascribed the famous massacre of the Christians of Najran in October 523. (Hitti, *op. cit.*, p. 62). The event is of great historical importance, since it led to the intervention of the Negus of Ethiopia, at the instance of the Emperor Justinian, in the Yemen and its capture by him. The Jews too have a tradition of their own fiery persecution of an idolatrous king. (*Cf.* JE. II. p. 363).

254. *i. e.*, the cruel persecutors.

255. (gloating over the agonies of their victims).

256. Which includes a multitude of torments.

تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ
الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

11. (ان الذين . . . الكبير) Those who believed and worked righteous *works* for them shall be the Gardens whereunder rivers flow; that is the supreme achievement[257].

12. (ان . . . لشديد) Verily the grip of thy Lord is terrible.

13. (انه . . . يعيد) Verily He! *it is* He Who begins[258] and repeats.

14. (وهو . . . الودود) And He is the Forgiving, the Loving,

15. (ذوالعرش المجيد) Lord of the Throne, the Glorious[259],

16. (فعال . . . يريد) Doer of whatsoever He intends.

17. (هل . . . الجنود) Has there come unto thee[260] the story of the hosts,

18. (فرعون وثمود) of Fir'awn and the Thamūd?

19. (بل . . . تكذيب) Aye! those who disbelieve *are engaged* in denial[261].

20. (والله . . . محيط) While Allah is encompassing[262] from behind them[263],

21. (بل . . . مجيد) Aye! It is a glorious Recitation[264],

22. (في . . . محفوظ) inscribed in a Preserved Tablet[265].

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257. Surpassing all the achievements of this world.

258. (the creation).

259. (without let or hindrance). His is absolutely sovereign will, unfettered by any conditions or restrictions. Nothing can come between His will and its execution. Unlike the head of many a pantheon, who is surrounded by fellow deities and whose will frequently clashes with their's and who must at times bow to the over-ruling Fate, the God of Islam is all-in-all, Sovereign in the absolute sense of the word. See also P. XII. n. 312.

260. (O Prophet!).

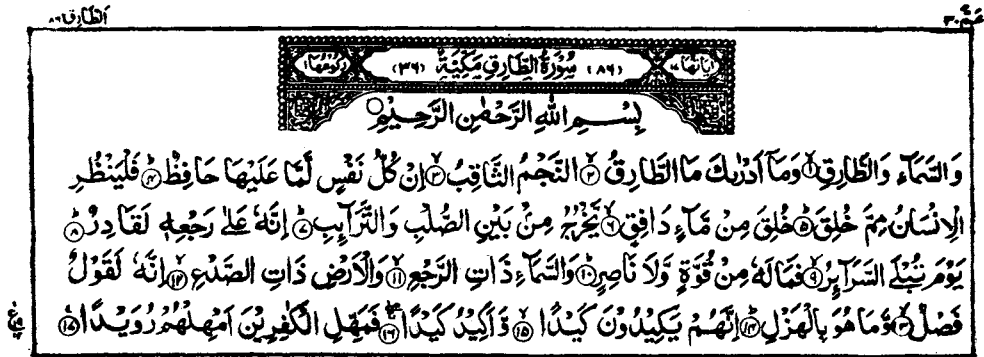
261. (of the Qurān itself; so how can they profit by its narratives?).

262. (enforcing His decrees).

263. (so that they can by no means escape).

264. 'The critics hold fast to their belief in the divine nature of the text: here, indeed, all Muslims are united. If we do not share that belief, we can still acknowledge the extraordinary importance of the Quran for students of history and religions, its vast influence upon the minds and lives of peoples widely different in culture, and its peculiar interest as the work in which the last of the great Semitic prophets gave his message to the world.' (Dr. R. A. Nicholson, in Palmer's *Translation of the Quran*, Intro, p. XIX).

265. *i. e.*, guarded from every sort of alteration or corruption. لوح محفوظ is the depository of all the Divine decrees, willed events ordained by God.

وَالسَّمَاۤءِ وَالطَّارِقِ ﴿١﴾ وَمَاۤ اَدْرٰىكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاۤءٍ دَافِقٍ ﴿٦﴾ يَّخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَاۤئِبِ ﴿٧﴾ اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَاۤئِرُ ﴿٩﴾ فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاۤءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْاَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ اِنَّهٗ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ وَّمَا هُوَ بِالْهَزْلِ ﴿١٤﴾ اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ﴿١٥﴾ وَّاَكِيْدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾ ع

Sūrat-ut-Tāriq

The Night-Comer. LXXXVI

(Makkan, 1 Section and 17 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والسماء والطارق) By the sky and the night-comer[266] ——
2. (وما . . . الطارق) and what will make thee understand what the night-comer is?
3. (النجم الثاقب) *It is* the star shining brightly[267].
4. (ان . . . حافظ) No soul is *there* but has a watcher[268] over it.
5. (فلينظر . . . خلق) So let man look[269] —— from what is he created?——
6. (خلق . . . دافق) created from a water dripping[270],
7. (يخرج . . . الترائب) *that* issues from between the loins[271] and the breast-bones[272].
8. (انه . . . لقادر) Surely He is Able to restore him,
9. (يوم . . . السرائر) on a Day when secrets shall be out[273].
10. (فماله . . . ناصر) *The man* shall have no power[274] nor any helper[275].
11. (والسماء . . . الرجع) By the sky which returns,
12. (والارض . . . الصدع) *and* by the earth which splits[276],
13. (انه . . . فصل) verily[277] it is a discourse decisive[278].
14. (وما . . . بالهزل) And it is not a frivolity[279].
15. (انهم . . كيدا) Verily they[280] are plotting a plot[281],
16. (واكيد كيدا) and I am plotting a plot[282].
17. (فمهل . . . رويدا) So[283] respite thou the infidels[284] —— a gentle respite[285],

266. طارق literally is 'Anything coming by night; one who comes by night being thus called because of his (generally) needing to knock at the door.! And الطارق

is 'the star that appears in the night, or the morning star, because it comes (or appears) in the end of the night.' (LL).

267. The word may mean any bright star without restriction.

268. *i. e.*, a recording-angel.

269. (in anticipation of resurrection).

270. (A creature so insignificant in his animal nature !).

271. (of men).

272. (of women).

273. *i. e.*, everything will appear in its true Reality.

274. (in himself to defend himself).

275. (from outside).

276. (with all its hardness, to let forth corn and vegetables).

277. *i. e.*, the Holy Qurān.

278. (between what is true and what is false).

279. *i. e.*, composed with lightness.

280. *i. e.*, the opponents of Islam.

281. (to frustrate My designs).

282. (for their ruin). For كيد see P. XXVII, n. 103.

283. *i. e.*, now that the vengeance of God, at its proper time, is absolutely certain.

284. (O Prophet !).

285. *i. e.*, for a while.

Sūrat-ul-Āʻalā

The Most High. LXXXVII

(Makkan, 1 Section and 19 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبح . . . الاعلیٰ) Hallow thou[286] the name of thy Lord, the Most High,

2. (الذی . . . فسوّٰی) Who has created[287] *the universe* and then proportioned it[288],

3. (والذی . . . فهدٰی) and Who has disposed[289] and then guided it[290],

4. (والذی . . . المرعٰی) and Who brings forth the pasturage[291].

5. (فجعله . . . احوٰی) Then He makes it[292] dusky stubble[293].

6. (سنقرئك . . . تنسٰی) We shall enable thee to recite[294], and then thou shalt not forget it[295],

7. (الا . . . یخفٰی) save what Allah may will[296]. Surely He knows the public and what is hidden[297].

8. (ونیسرك للیسرٰی) And[298] We make easy unto thee[299] the easy *way*[300].

9. (فذکر . . الذکرٰی) So admonish thou[301] : surely[302] has admonition profited.

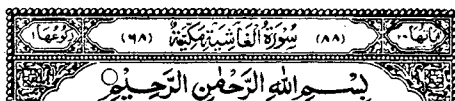
10. (سیذکر . . . یخشٰی) Admonished is he indeed who fears[303],

11. (ویتجنبها الاشقٰی) and the wretched shuns it —

12. (الذی . . . الکبرٰی) he who shall roast into the Great Fire,

13. (ثم . . . یحیٰی) wherein he shall neither die nor live[304].

14. (قد . . . تزکٰی) He indeed has attained bliss who has cleansed *himself*[305],

15. (وذکر . . . فصلّٰی) and who remembers the names of his Lord, and then prays.

Sūrat-ul-Ghāshia

The Enveloping. LXXXVIII

(Makkan, 1 Section and 26 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (هل . . . الغاشية) Has there come to thee the story of the Enveloping *event*[311] ?
2. (وجوه . . . خاشعة) Faces[312] on that Day shall be downcast,
3. (عاملة . . . ناصبة) travailing[313], worn[314].
4. (تصلےٰ . . . حامية) They shall roast in the scalding Fire[315],
5. (تسقیٰ . . . اٰنية) given to drink of a spring fiercely boiling.
6. (ليس . . . ضريع) No food shall be for them save bitter thorns,
7. (لا . . . جوع) *which* shall neither nourish nor avail against hunger.
8. (وجوه . . . ناعمة) Faces[316] on that Day shall be delighted,
9. (لسعيها راضية) well-pleased with their endeavour[317],
10. (فى . . . عالية) in a lofty Garden,
11. (لا . . . لاغية) No vain *discourse* they shall hear therein.
12. (فيها . . . جارية) Therein shall be a spring running !
13. (فيها . . . مرفوعة) Therein shall be elevated couches !
14. (واكواب موضوعة) and ready-placed goblets !
15. (و نمارق مصفوفة) and ranged cushions !
16. (وزرابي مبثوثة) and ready-spread carpets !
17. (افلا . . . خلقت) Do they[318] not[319] look at the camels, how they are created[320] ?

311. (O Prophet !) الغاشيه means Resurrection, because it will overwhelm with its terrors, or because it will come upon mankind as a thing covering them, so

as to include them universally.' (LL).

312. (of some).

313. *i. e.*, labouring through Hell-fire.

314. *i. e*, fatigued by the most unavailing labour.

315. (kindled by their own handiwork).

316. (of others).

317. (in the life of this world).

318. *i. e*, the pagans.

319. (as evidence of Great Design and Mercy on His part).

320. Of all the domestic animals the utility of the camel is perhaps the greatest. Of economic importance to the cultivator and of considerable use to the Defence Department in war time, in general, it is of incalculable value to the Arab countries, parts of Africa, and parts of India (*i. e.*, the Punjab, Sind, Baluchistan and the Rajputana states). In desert warfare camels are more serviceable than any mechanized unit. 'Of animals the most characteristic of Arabia is undoubtedly the camel, the ability of which to go without water twenty-five days in winter and five days in summer, working hard all the time, renders it of unique service in the desert.' (DB. I. p. 133) 'In the ancient literature of Arabia, just as in practical life, the camel has a pre-eminent position....There is not a single poet of the desert but sings the praises of his camel, and....compares his mistress to it, often carrying the analogy to minute details. Snouck Hurgronje recalls the cry of women lamenting a dear husband : "O my son, my eye, my camel," interpreting it in the sense of "O thou who wast my help in supporting life's burden." (ERE. III. p. 173). 'It will carry a load of 500 to 1000 lb. 25 miles a day for three days without drinking.' (EBr. IV. p. 657) 'That the camel has been associated, as a characteristic domestic animal; with the Arabs in general and the nomad Bedouins in particular, is not a fortuitous circumstance. Neither the horse nor the cow, nor any other animal that is known to be associated with the life of other pastoral peoples, could take its place in the arid steppes and deserts of Arabia. ....This animal alone is adapted, by virtue of its peculiar qualities to the geographical conditions of Arabia....No animal puts its owner to less expense and trouble for its keep....The value of the camel for the Arabs in general and the nomads in particular, cannot be overestimated ; and it is far from easy to enumerate and exhaust all the possible ways in which it is made use of.' (Inayatullah,, *op. cit.*, pp. 57, 58, 60). 'The camel is certainly from the nomad's point of view the most useful. Without it the desert could not be conceived of as a habitable place. The camel is the nomads nourisher, his vehicle of transportation and medium of exchange....It is the Bedouin's constant companion, his *alter ego*, his foster parent....To him the camel is more than "the ship of the desert"....The part which the camel has played in the economy of Arabian life is indicated by the fact that the Arabic language is said to include some one thousand

names for the camel in its numerous breeds and stages of growth.' (Hitti, *op. cit*, pp. 21-22). In the hard desert and waterless countries the camel is perhaps the greatest friend of man. Nor has it lost its importance even in the modern mechanical warfare. Observe the following encomiums lavished upon it by a military writer in the year 1943 :—

'One of the oldest forms of transport known to man—the camel—is playing its part side by side with tanks and high-speed modern trucks in the Allied drive for victory.

The camels mostly come from the Punjab. Hundreds of zilladars from there are bringing along their camels to help India's war effort.

Camel transport units are now a regular part of the RIASC. Zilladars are being encouraged to produce more camels and a Government breeding centre is proposed.

Complaining, but never unwilling, camels can pull a 20-maund cart-load with ease, equivalent to the work of four draught mules. Four camels can take a load equal to that of 20-cwt. lorry—and take it to a lot of places no motor could go.

For length of service the camel stands alone. Properly cared for, its average life is 18 years. Few army mechanized vehicles last even half that time. The camel is not fussy about its food, and is far less liable to injury than the horse, mule or even motor truck.

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَالَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ
فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾
وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ
عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

Sūrat-ul-Fajr

The Dawn. LXXXIX

(Makkan, 1 Section and 30 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والفجر) By the dawn,
2. (وليال عشر) *and* by the ten nights[327],
3. (والشفع والوتر) *and* by the even[328] and the odd[329],
4. (واليل . . . يسر) *and* by night when it departs
5. (هل . . . حجر) indeed in them is an oath[330] for man of sense.
6. (الم . . . بعاد) Did thou[331] not see how thy Lord dealt with the 'Ād[332],
7. (ارم . . . العماد) and *the people* of many-columned Iram[333],
8. (التى . . . البلاد) the like of which[334] was not built in the cities,
9. (وثمود . . . بالواد) and *with* Thamūd who hewed out rocks in the vale[335]?
10. (وفرعون . . . الاوتاد) And *with* Fir'awn, owner of the stakes[336] ——
11. (الذين . . . البلاد) who *all* waxed exorbitant in the cities;
12. (فاكثروا . . الفساد) so they multiplied corruption therein,
13. (فصب . . . عذاب) So thy Lord inflicted on them the scourage of *His* chastisement.
14. (ان . . . لبالمرصاد) Verily thy Lord is in an ambuscade[337].
15. (فاما . . . اكرمن) As for man[338] —— when his Lord tries him[339] *and* honours him, and is bountiful to him, he says[340]: my Lord has honoured me[341].

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327. *i. e.*, the first ten dates of Zul-Hijja, or the month of Pilgrimage, a period of peculiar sanctity.

328. (date) *i. e.*, the 10th of Zul-Hijja, the day of the sacrifice.
329. (date) *i. e.*, the 9th Zul-Hijja, the day of staying at 'Arafāt.
330. (sufficiently strong).
331. (O Prophet !).
332. 'The ancient poets knew 'Ād as an ancient nation that had perished, hence the expression, "since the time of 'Ad." Their kings are mentioned in the Dīwān of the Hudhailites and their prudence in that of Nābighā' EI. I. p. 121).
333. ارم ذات العماد is, literally, Iram possessing lofty structures supported by columns. The reference is to the Earthly Paradise built by Shaddād, son of 'Ād, and one of the greatest kings of his dynasty.
334. (in firmness and dimensions).
335. (with houses).
336. The epithet, in Arabic idiom, is expressive of power, arrogance and obstinacy. The stakes may also refer to those to which the tyrant bound his victims.
337. Whence He watched the doings of the wicked.
338. *i. e.*, the ungrateful man.
339. (by prosperity).
340. (in pride and exultation).
341. (and this prosperity is my due).

واما اذا ما ابتلىه فقدر عليه رزقه فيقول ربي اهانن ﴿١٦﴾ كلا بل لا تكرمون اليتيم ﴿١٧﴾ ولا تحضون
على طعام المسكين ﴿١٨﴾ وتاكلون التراث اكلا لما ﴿١٩﴾ وتحبون المال حبا جما ﴿٢٠﴾ كلا اذا دكت الارض دكا
دكا ﴿٢١﴾ وجاء ربك والملك صفا صفا ﴿٢٢﴾ وجايء يومئذ بجهنم يومئذ يتذكر الانسان وانى له الذكرى ﴿٢٣﴾
يقول يليتني قدمت لحياتي ﴿٢٤﴾ فيومئذ لا يعذب عذابه احد ﴿٢٥﴾ ولا يوثق وثاقه احد ﴿٢٦﴾ يايتها
النفس المطمئنة ﴿٢٧﴾ ارجعي الى ربك راضية مرضية ﴿٢٨﴾ فادخلي في عبدي ﴿٢٩﴾ وادخلي جنتي ﴿٣٠﴾

16. (واما . . . اهانن) And when his Lord tries him[342] and stints unto him his provision, he says[343]: my Lord has despised me[344].

17. (كلا . . . اليتيم) No indeed[345]! But you do not honour the orphan[346],

18. (ولا . . . المسكين) nor urge upon each other the feeding of the poor.

19. (وتاكلون . . . لما) and you devour the inheritance[347] greedily[348],

20. (وتحبون . . . جما) and you love riches with exceeding love.

21. (كلا . . . دكا) No indeed[349]! When the earth is ground *with* exceeding grinding[350],

22. (وجاء . . . صفا) and comes thy Lord[351] and the angels, rank on rank,

23. (وجاىء . . . الذكرى) and Hell that Day is brought *near*. Man on that Day shall remember, but how can remembrance *avail* him *then*?

24. (يقول . . . لحياتي) *Man* will say[352]: would that I had sent before[353] for *this* life of mine[354].

25. (فيومئذ . . . احد) So on that Day none shall torment any like His torment[355],

26. (ولا . . . احد) nor shall bind any like His bond[356].

27. (يايتها . . . المطمئنة) O thou peaceful[357] soul!

28. (ارجعي . . . مرضية) Return unto thy Lord, well-pleased[358] and well-pleasing[359].

29. (فادخلي . . . عبدي) Enter thou among My *righteous* bondmen[360],

30. (وادخلي جنتي) and enter thou My Garden[361].

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342. (by adversity).

343. (by way of complaint).

344. (while I ought to have been honoured).

345. (it is a true test of merit). Worldly prosperity or adversity is not a certain mark either of favour or disfavour of God.

346. (and are heartless concerning his rights, O pagans!).

347. (of the weak).

348. (by not allowing women or young children to have any share in the inheritence of their husbands or parents).

349. (shall ye escape the doom).

350. (at the blast of the Trumpet). 'The مصدر is used with its verb for the sake of تاکید (strengthening) or تعظیم (magnifying) *i. e.*, to add greater force to the verb. 'For still greater emphasis the *masdar* may be repeated.' (WGAL. II. pp. 55-56).

351. *i. e.*, shall manifest Himself in some special manner.

352. (in despair and anguish).

353. (good works).

354. Which is the only real and everlasting life. حیاة is not only 'life' but 'everlasting life in the world to come.' And so the phrase may mean, 'O, would that I had prepared, or laid up in store, for my everlasting state of existence.' (LL).

355. *i. e.*, none shall be able to chastise the wicked as He shall chastise.

356. *i. e.*, none shall be able to bind the wicked as He shall bind.

357. *i. e.*, in complete satisfaction ; free from all pain and sorrow. The address is to the man who in his life-time made his peace with the Creator by means of his faith and good work.

358. (with Him).

359. (to Him).

360. (and devotees). The saintly soul will find himself in the company of other excellent souls, thus making his life still more pleasant, and not lonely or isolated.

361. Notice the significance of 'My.' It is God's own Paradise——the highest stage of bliss.

لَآ أُقْسِمُ بِهٰذَا الْبَلَدِ (١) وَأَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ (٢) وَوَالِدٍ وَّمَا وَلَدَ (٣) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْ كَبَدٍ (٤)
أَيَحْسَبُ أَنْ لَّنْ يَّقْدِرَ عَلَيْهِ أَحَدٌ (٥) يَقُوْلُ أَهْلَكْتُ مَالًا لُّبَدًا (٦) أَيَحْسَبُ أَنْ لَّمْ يَرَهٗٓ أَحَدٌ (٧) أَلَمْ نَجْعَلْ لَّهٗ
عَيْنَيْنِ (٨) وَلِسَانًا وَّشَفَتَيْنِ (٩) وَهَدَيْنٰهُ النَّجْدَيْنِ (١٠) فَلَا اقْتَحَمَ الْعَقَبَةَ (١١) وَمَآ أَدْرٰىكَ مَا الْعَقَبَةُ (١٢)
فَكُّ رَقَبَةٍ (١٣) أَوْ إِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ (١٤) يَّتِيْمًا ذَا مَقْرَبَةٍ (١٥) أَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ (١٦) ثُمَّ كَانَ مِنَ
الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (١٧) أُولٰٓئِكَ أَصْحٰبُ الْمَيْمَنَةِ (١٨) وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا
هُمْ أَصْحٰبُ الْمَشْـَٔمَةِ (١٩) عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ (٢٠)

Sūrat-ul-Balad

The City[362]. XC

(Makkan, 1 Section and 20 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (لا . . . البلد) I swear by this city[363],
2. (وانت . . . البلد) and thou shalt be allowed[364] in this city ——
3. (ووالد . . . ولد) *and* by the begetter[365] and what he begat[366],
4. (لقد . . . كبد) assuredly We have created man in toil[367].
5. (ايحسب . . . احد) Does he[368] think that none can overcome him.
6. (يقول . . . لبدا) He says: I have squandered abundant riches[369].
7. (ايحسب . . . احد) Does he suppose that no one has seen him[370] ?
8. (الم . . . عينين) Have We not made for him two eyes[371] ?
9. (ولسانا وشفتين) and a tongue[372] and two lips[373],
10. (وهدينه النجدين) and shown to him[374] the two highways[375] ?
11. (فلا . . . العقبة) Yet he does not attempt the steep[376].
12. (وما . . . العقبة) And what shall make thee understand what the steep is ?
13. (فك رقبة) *It is* freeing the neck[377] ——
14. (او . . . مسغبة) or, feeding in a day of privation,
15. (يتيما . . . مقربة) an orphan of kin,
16. (او مسكيناً ذا متربة) or a poor man, cleaving to the dust.
17. (ثم . . . بالمرحمة) Then he became one of those who believed and enjoined on each other steadfastness and enjoined on each other compassion.
18. (اولئك . . . الميمنة) These are the fellows of the right-*hand*.

19. (والذين . . . المشئمة) And those who disbelieved in Our signs —— they are the fellows of the left-*hand*.

20. (عليهم . . . مؤصدة) Over them shall be the Fire closing round.

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362. Muir quotes this Surah, 'in which are set forth the two paths of virtue and vice, and the difficulties of the straight way' as illustrating the Prophet's 'honest striving after Truth.' (*op. cit.*, p. 41).

363. (of Makka). بلد is any city or territory, but البلد (with the definite article) is a name applied to the sacred territory of Makka.

364. (free-hand ; full control ; O Prophet !). In this sense the words are spoken of prophetically, conveying a promise of that absolute power which the Prophet ultimately attained on the taking of Makka.

365. *i. e.*, the first progenitor of human race——Adam.

366. *i. e.*, entire human race

367. Even his control over the forces of nature, unless accompanied by a parallel growth of control over himself, leads eventually to his own undoing. Human life, says a distinguished modern biologist, 'is unthinkable without tragedies, without the tragic element. The more highly developed and the nearer to perfection man is, the greater are the possibilities for tragic conflicts....Most fearful are the tragedies which are deeply rooted in man's own nature. These are far more hopeless because up to the present time it has beeu extremely difficult to eliminate them.' (Nemilov, *Biological Tragedy of Woman*, pp. 13-15).

368. *i. e.*, the ungrateful man.

369. (in ostentation and vanity, and to oppose the true faith). The allusion is to certain antagonists of Islam in the Prophet's time.

370. (and that God is oblivious of his doings).

371. (enabling him to see).

372. (enabling him to taste and to speak).

373. (enabling him to speak).

374. (both by reason and Revelation.).

375. (of good and evil, virtue and vice).

376. *i. e.*, the difficult path of duty.

377. (of a slave from his slavery). فك رقبة , literally he loosed the neck, means,he emancipated [the slave]. (LL). 'This passage seems to tell forcibly against those Muslims who pursue the slave-trade. This disposition to free the slave is here said to be a sign of man's being a true believer. Muhammad himself practised the precept here enunciated.' (Rev. E. M. Wherry).

اٰيَاتُهَا ١٥ (٩١) سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ (٢٦) رُكُوْعُهَا ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالشَّمْسِ وَضُحٰىهَا ﴿١﴾ وَالْقَمَرِ اِذَا تَلٰىهَا ﴿٢﴾ وَالنَّهَارِ اِذَا جَلّٰىهَا ﴿٣﴾ وَالَّيْلِ اِذَا يَغْشٰىهَا ﴿٤﴾ وَالسَّمَآءِ وَمَا بَنٰىهَا ﴿٥﴾ وَالْاَرْضِ وَمَا طَحٰىهَا ﴿٦﴾ وَنَفْسٍ وَّمَا سَوّٰىهَا ﴿٧﴾ فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ﴿٨﴾ قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسّٰىهَا ﴿١٠﴾ كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَا ﴿١١﴾ اِذِ انْۢبَعَثَ اَشْقٰىهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ﴿١٣﴾ فَكَذَّبُوْهُ فَعَقَرُوْهَا ۙ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبٰهَا ﴿١٥﴾ ع

Sūrat-ush-Shams

The Sun. XCI

(Makkan, 1 Section and 15 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والشمس وضحٰها) By the sun and its morning brightness,
2. (والقمر . . . تلٰها) and by the moon when it follows it[378],
3. (والنهار . . جلّٰها) by the day when it glorifies *the sun*[379].
4. (واليل . . . يغشٰها) by the night when it envelops *the sun*
5. (والسماء . . . بنٰها) by the sky and Him Who built it,
6. (والارض . . . طحٰها) by the earth and Him Who stretched it forth,
7. (ونفس . . . سواها) by the soul and Him Who proportioned it[380],
8. (فالهمها . . . تقواها) and[381] inspired it[382] with its impurity[383] and purity[384],
9. (قد . . . زكّٰها) surely blissful is he who has cleansed *his soul*[385],
10. (وقد . . . دسّٰها) and miserable is he who has buried it[386].
11. (كذبت . . . . بطغواها) The *Thamūd* belied[387] in[388] their exorbitance,
12. (اذانبعث اشقٰها) when the greatest wretch of them rose up[389].
13. (فقال . . . . سقيٰها) Then the messenger of Allah[390] said to them: *beware* of the she-camel of Allah[391] and her drink.
14. (فكذبوه . . . . فسواها) Then they belied him and hamstrung her; then their Lord overwhelmed them for their crime, and made it[392] common[393].
15. (ولا . . . عقبٰها) And He feared not the consequences thereof[394].

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378. *i. e.*, when she appears in the sky after the sun has set.
379. *i. e.*, when it shows forth the sun's splendour to its full.
380. *i. e.*, made it to be adapted to its exigencies.

381. (as the Author of His Universal scheme).

382. *i. e.*, the human soul.

383. Which comes through the devil, and is developed to a responsible human act by man's own free-will.

384. Which comes through angels, and is developed to a responsible human act by man's own free-will.

385. (by good works, in exercise of his free-will).

386. (under evil works, in the exercise of his free-will). All this clearly repudiates, on the one hand, the Pauline doctrine of an original, hereditary sin, and, on the other, the Hindu and Buddhist determinism known as Karma. Sin is nothing more, nothing less, and nothing else than a man's wrong use of his free-will, just as merit is its right use.

387. (their Prophet).

388. *i. e.*, by reason of; impelled by.

389. (with his accomplices to slay the she-camel). See P. VIII. n. 542-57.

390. *i. e.*, the prophet Sālih (peace be on him !).

391. *i. e.*, miraculously given by Him to His prophet.

392. *i. e.*, the punishment.

393. (unto all) *i. e.*, He made the punishment common or universal, as they had all shared in the crime.

394. Islam knows no such thing as the 'repentance' of God and His 'grief' over His own actions, as portrayed by the Bible ;—'And it repented the Lord that he had made men on the earth, and it grieved him at his heart.' (Ge. 6 : 6).

وَالَّيْلِ اِذَا يَغْشٰى ﴿۱﴾ وَالنَّهَارِ اِذَا تَجَلّٰى ﴿۲﴾ وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰٓى ﴿۳﴾ اِنَّ سَعْيَكُمْ لَشَتّٰى ﴿۴﴾ فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ﴿۵﴾ وَصَدَّقَ بِالْحُسْنٰى ﴿۶﴾ فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ﴿۷﴾ وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ﴿۸﴾ وَكَذَّبَ بِالْحُسْنٰى ﴿۹﴾ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ﴿۱۰﴾ وَمَا يُغْنِىْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ﴿۱۱﴾ اِنَّ عَلَيْنَا لَلْهُدٰى ﴿۱۲﴾ وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ﴿۱۳﴾ فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ﴿۱۴﴾ لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ﴿۱۵﴾ الَّذِىْ كَذَّبَ وَتَوَلّٰى ﴿۱۶﴾ وَسَيُجَنَّبُهَا الْاَتْقَى ﴿۱۷﴾ الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى ﴿۱۸﴾ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ﴿۱۹﴾ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ﴿۲۰﴾ وَلَسَوْفَ يَرْضٰى ﴿۲۱﴾

Sūrat-ul-Lail

The Night. XCII

(Makkan, 1 Section and 21 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (واليل . . . يغشى) By the night when it envelops[395],
2. (والنهار . تجلى) by the day when it appears in glory,
3. (و ما . . . الانثى) by Him who has created the male and the female,
4. (ان . . . لشتى) verily your endeavours are diverse[396].
5. (فاما . . . واتقى) Then as for him who gives[397] and fears *Him*,
6. (وصدق بالحسنى) and testifies to the Good[398],
7. (فسنيسره لليسرى) to him We shall indeed make easy *the path* to ease.
8. (واما . . . واستغنى) And as for him who stints[399] and is unheeding[400],
9. (و كذب بالحسنى) and *who* belies the Good,
10. (فسنيسره للعسرى) to him we shall indeed make easy *the path* to hardship[401],
11. (وما . . . تردى) and when he perishes his substance will not avail him[402].
12. (ان . . . للهدى) Verily on Us is the guidance[403].
13. (وان . . . والاولى) And verily Ours[404] is *both* the Hereafter and the present life[405].
14. (فانذرتكم . . . تلظى) Wherefore I have warned you of a flaming Fire.
15. (لا . . . الاشقى) None shall roast therein except the most wretched[406],
16. (الذى . . . وتولى) who denies and turns away.
17. (و سيجنبها الاتقى) And the pious shall avoid it *altogether*,

18. (الذی ... یتزکی) he who spends his substance[407] that he may be cleansed[408],

19. (وما ... تجزی) and who has no favour from any one to pay back[409],

20. (الا ... الاعلی) but only seeks the goodwill of his Lord the Most High.

21. (ولسوف یرضی) And soon he shall be well-pleased[410].

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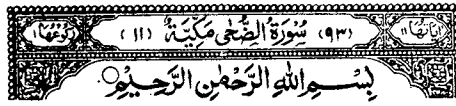
395. (all things with darkness).
396. (O mankind !) *i.e.*, your aims in life are directed toward diverse ends.
397. (in the way of God).
398. *i. e.*, the true faith.
399. (in the way of God).
400. (of His ordinances, considering himself self-sufficient).
401. 'We will smooth his way to punishment and a difficult case.' (LL).
402. (and falls headlong into Hell).
403. (and We have already clearly shown the Way).
404. *i. e.*, in Our hands.
405. (So We shall requite everyone according to his deserts),
406. *i e.*, the deliberate rejectors of the truth.
407. (in the way of God).
408. (of his sins thereby).
409. *i. e.*, the giving of his wealth is absolutely in the way of God, not in return for some past favour from someone or in expectation of some future reward.
410. *i. e.* amply satisfied with the reward he will get in the Hereafter.

Sūrat-udh-Dhuḥā

The Morning Brightness. XCIII

(Makkan, 1 Section and 11 Verses)
In the name of Allah, the Compassionate, the Merciful.
SECTION 1

1. (والضحی) By the morning brightness[411],
2. (والیل . . . سجی) by the night, when it darkens[412].
3. (ما . . . قلی) Thy Lord has not forsaken thee[413], nor is He displeased[414].
4. (وللاخرۃ . . . الاولی) And the Hereafter is indeed better unto thee than the present *life*[415].
5. (ولسوف . . . فترضی) And soon[416] shall thy Lord give unto thee[417] so that thou shalt be well-pleased[418].
6. (الم . . . فاوی) Did He not find thee an orphan[419]? so He sheltered *thee*[420].
7. (ووجدک . . . فهدی) And He found thee[421] wandering[422], so He guided *thee*[423].
8. (ووجد . . . فاغنی) And He found thee destitute, so He enriched *thee*.
9. (فاما . . . تقهر) Wherefore[424] as to the orphan, be not thou overbearing *unto him*.
10. (واما . . . تنهر) and as to the beggar, chide *him* not ;
11. (واما . . . فحدث) and as to the favours of thy Lord, discourse thou thereof[425].

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411. The word properly signifies the bright part of the day, when the sun shines full out, some three or four hours after it has arisen.

412. Or 'becometh still.'

413. (O Prophet !). The implication is that God never forsakes His devoted servants, much less His true prophets. And thus the verse contradicts the reported

cry of agony of Jesus. 'My God, My God, why hast Thou forsaken me.' (Mk. 15 : 34 ; Mt. 27 : 46).

414. (with thee, ever in this world). In the beginning of the ministry there was a period during which the holy Prophet received no Revelation, and the pagans began to mock him as one forsaken by his God.

415. So then thou shalt be raised to still greater ranks.

416. *i. e.*, in the Hereafter, as also in this world.

417. (rich and abundant reward).

418. 'Illumined by the divine light, endowed with an inflexible will-power and an ardent spirit, tempered by compassion, charity and tenderness, he undertook the difficult mission and the stupendous struggle connected with it, and he did not rest until he had attained what he wanted : until Arabia professed his Faith.' (Daumer, quoted in Zaki Ali's *Islam in the World*, pp. 12-13).

419. Orphan's condition was specially deplorable in pagan Arabia.

420. (thee providentially out of His solicitude for thee).

421. (in thy pre-prophetic life)

422. (in the way of God, born as thou wast in the midst of worst idolatry) *i. e.*, struggling to find thy way ; in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers. 'It is quite in keeping with the character of Mohammed that he should have shrunk from the coarse and licentious practices of his youthful friends. Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself, and the ponderings of his heart no doubt supplied occupation for leisure hours spent by others of a lower stamp in rude sports and profligacy. The fair character and honourable bearing of the unobtrusive youth won the approbation of his fellow-citizens; and he received the title, by common consent, of Al-Amin. the faithful.' (Muir, *op. cit.*, pp. 19-20).

423. (thee to the very source of Light, by making thyself the recipient of Revelation). See also P. XIX. n. 144.

424. (to express thy gratitude in action and deed).

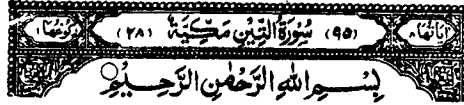
425. Compare a remarkable tribute paid to the spiritual genius and constructive greatness of the holy Prophet paid by an unfriendly Christian :—'Muhammad's career is a wonderful instance of the force and life that resides in him who possesses an intense Faith in God and the unseen world...he will always be regarded as one of those who have had that influence over the faith, morals, and whole earthly life of their fellow-men, which none but a really great man ever did, or can exercise, and as one of those whose efforts to propagate a great verity will prosper.' (Rodwell, '*The Koran*,' Preface, pp. 14-15).

says Draper, who 'of all men, has exercised the greatest influence upon the human race.' (*Intellectual Development of Europe*, I. p. 329). The verdict is endorsed in one of the recent editions of the *Encyclopaedia Britannica* which refers to him as 'that most successful of all prophets and religious personalities.' (EBr. XV. p. 898 11th Ed.) In the words of yet another Christian : 'Compare Mohammed with the long roll of men whom the world by common consent has called "Great"....Take him all in all, what he was and what he did, and what those inspired by him have done, he seems to me to stand alone, above and beyond them all.' (Bosworth Smith, *op. cit.* pp. 339-340). And to come to an estimate still later :—'Within a brief span of mortal life Muhammad called forth out of unpromising material a nation never united before, in a country that was hitherto but a geographical expression ; established a religion which in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race ; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilized world.' (Hitti, *op. cit.*, pp. 121-122). See also P. IV. n. 212; P. XXVI. nn. 107, 333; n. 425 above and n. 580 below.

430. The passage revealed at the moment of the greatest difficulties in the life of the holy Prophet, when he was derided and shunned 'must have struck the disbelievers as ridiculous. It...'speaks of future events as accomplished, as is usual in the Koran, the revelation coming from a plane where time is not. Verse 4. speaking of his fame as exalted, must have seemed particularly absurd at that time of humiliation and persecution. But to-day, from every mosque in the world, the Prophet's name is cried, as that of the messenger of God, five times a day and every Muslim prays for blessings on him when his name is mentioned.' (Pickthall). See also nn. 580. 581.

431. (of the preaching).

432. (from the performance of thy own devotions and prayers)

433. (heart and soul).

Sūrat-ut-Tin

The Fig. XCV

(Makkan, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والتين والزيتون) By the fig[434], by the olive[435],
2. (وطور سينين) by the Mount Sinai[436],
3. (وهٰذا . . . الامين) by this secure city[437],
4. (لقد . . . تقويم) assuredly We have created man in the goodliest mould[438].
5. (ثم . . . سٰفلين) Thereafter[439] We[440] revert him to the lowest of the low[441]——
6. (الا . . . ممنون) save those who believe and work righteous *deeds*[442]. Theirs shall be wage unending.
7. (فما . . . بالدين) What will[443] make thee[444] deny the Requital ?
8. (اليس . . الحٰكمين) Is not Allah the Greatest of the rulers[445] ?

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434 تين and زيتون are two of the most useful fruit-trees. Fig is the most approved of fruits and the most nutritious, and the least flatulent ; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative ;....it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body.' (LL).

435. For olive see P. XVIII. nn. 25, 26.

436. 'Sinai is the usual name for the mountain....where Moses received the divine commands. Sinai is, therefore, the mountain of the giving of the law.' (EBi. c. 4629). See P. I. n. 284.

437. (of Makka, the sanctity of which was respected even in the pagan days). See P. I, nn. 563, 566, 573.

438. *i. e.*, man as the comeliest specimen of God's handiwork is borr pure and individually perfect, with no chains of reincarnations to stagger through and certainly with no stigma of original sin.

439. (as he makes wrong use of his opportunities and misuses his free-will).

440. (as the Ultimate cause and Author of the Universal Scheme).

441. Or 'the vilest of the vile.' The sinners destroy their original perfection by their own hands.

442. The original, innate, purity can be retained by realizing God's unity and submitting to His laws.

443. *i. e.*, after clear exposition of God's potency and providence.

444. (O ungrateful man !).

445. (powerful enough to raise the dead). حاكم is not only 'a judge' but also 'a ruler.'

اٰیَاتُهَا ١٩ سُوْرَةُ الْعَلَقِ مَكِّيَّةٌ (٩٦) رُكُوْعُهَا ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ① خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ② اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ③ الَّذِيْ عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ⑤ كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ⑥ اَنْ رَّاٰهُ اسْتَغْنٰى ⑦ اِنَّ اِلٰى رَبِّكَ الرُّجْعٰى ⑧ اَرَءَيْتَ الَّذِيْ يَنْهٰى ⑨ عَبْدًا اِذَا صَلّٰى ⑩ اَرَءَيْتَ اِنْ كَانَ عَلَى الْهُدٰٓى ⑪ اَوْ اَمَرَ بِالتَّقْوٰى ⑫ اَرَءَيْتَ اِنْ كَذَّبَ وَتَوَلّٰى ⑬ اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى ⑭ كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًا بِالنَّاصِيَةِ ⑮ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ⑯ فَلْيَدْعُ نَادِيَهٗ ⑰ سَنَدْعُ الزَّبَانِيَةَ ⑱ كَلَّا ؕ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ⑲

Sūrat-ul-'Alaq

The Clot[446] XCVI

(Makkan, 1 Section and 19 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اقرا . . . خلق) Recite thou in the name of thy Lord Who has created *everything*[447]——

2. (خلق . . . علق) has created man from a clot!

3. (اقرا . . . الاکرم) Recite thou[448], and thy Lord is the Most Bountiful,

4. (الذی . . . با لقلم) Who has taught man by the pen ——

5. (علم . . . یعلم) has taught man what he knew not.

6. (کلا . . . لیطغی) No indeed: Verily man[449] exorbitates,[450],

7. (ان . . . استغنی) as he[451] considers himself self-sufficient.

8. (ان . . . الرجعی) Truly to thy Lord is the return[452].

9. (ارءیت . . . ینھی) Hast thou[453] considered him who forbids,

10. (عبدا . . . صلی) a bondman of *Ours* when he prays[454]

11. (ارءیت . . . الھدی) Hast thou considered[455], if he[456] is *himself* guided,

12. (او امر بالتقوی) or, he commands piety[457] ?

13. (ارءیت . . . وتولی) Hast thou considered[453], if he[459] denies and turns away[460] ?

14. (الم . . . یری) Does he not know that Allah sees[461] ?

15. (کلا . . . بالناصیة) No indeed: If he desists not[462], We shall seize and deal him by the forelock[463]——

16. (ناصیة . . . خاطئة) a forelock, lying[464], sinning.

17. (فلیدع نادیة) Well, then, let him call his assembly[465].

18. (سندع الزبانية) We *also* shall call the infernal guards[466].

19. (كلا . . . اقترب) No indeed! Do not obey thou him[467]. *Continue to* adore[468], and *continue to* draw near[469].

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446. The first five verses of this chapter are the first revelation of the Qurān, which took place in the month of Ramadhān 13 B. H.——probably during the last ten nights of it——corresponding to July or August 610 C. E.

447. (everything, O Prophet!)

448. (although thou art not learned in reading actual scripts, O Prophet!) 'The primary duty of a Prophet, in contrast with that of any other spiritual leader is not to produce images and ideas born in his own mind; it consists only in the *reading out* of the unseen book of Divine Truth and the *reproducing* of its meaning to mankind without additions or subtractions. In the word "Read!" which opened the first revelation to Muhammad his call to Perfect Prophethood is already fully expressed. The law of God, the Eternal Truth behind the perceptible things, was laid bare before him, waiting to be understood by him in its innermost meaning.' (ASB. I. p. 19).

449. *i. e.*, the ungrateful man.

450. (and trespasses his bounds).

451. (in plenty and riches).

452. (of one and all).

453. (O reader!).

454. It is related that once Abu Jahl arrogantly threatened the Prophet that if he found him in the act of adoration, he would set his foot on his neck. But when the Prophet was next in that posture, and Abu Jahl came to him, he suddenly turned back as in a fright, and said that he actually saw a ditch of fire between himself and the Prophet with terrible troops to defend him.

455. (O reader!).

456. *i. e.*, Our bo, man.

457. (to others, as an apostle).

458. (O reader!).

459. *i. e.* the other fellow; the pagan hinderer.

460. (from the obvious truth).

461. (his exorbitance and his misdeeds).

462. (from his acts of arrogant infidelity).

463. The phrase is expressive of the lowest depths of humiliation.

464. 'ناصية كاذبة' in the Quran signifies 'ناصية كاذبة صاحبه By a forelock whose owner is a liar.' (LL).

465. (to his assistance). The allusion is to the principal Makkans, the far greater part of whom were the adherents of Abu Jahl.

466. (to cast him into Hell). الزبانية signifies 'certain angels, the tormentors of the damned in Hell, so called because of their thrusting the people of the fire thereto.' (LL).

467. (in the future, as thou hast not obeyed in the past).

468. (God, and to prostrate thyself).

469. (unto Him). True and devoted humility is the straight road to Godliness.

Sūrat-ul-Bayyinah

The Evidence. XCVIII

(Madinian, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (لم . . . البينة) Those who have disbelieved[475] from among the people of the Book and the associaters, could not break off[476], until there came unto them evidence[477] ——

2. (رسول . . مطهرة) a messenger from Allah rehearsing[478] Writs cleansed[479],

3. (فيها . . . قيمة) wherein there are eternal[480] discourses[481].

4. (وما . . . البينة) And those who are vouchsafed the Book[482] differed not[483] save after there had come unto them the evidence[484].

5. (وما . . . القيمة) And they were commanded not[485] but that they should worship Allah keeping religion pure for Him, as upright *men*[486], and *that* they should establish the prayer and pay the poor-rate. That is the right religion[487].

6. (ان . . . البرية) Verily those who disbelieved from among the people of the Book and the associaters *shall be cast* unto Hell-fire *as abiders* therein. These are the worst of creatures.

7. (ان . . . البرية) Verily those who believe and work righteous *works* —— these! they are the best of creatures.

8. (جزاؤهم . . . ربه) Their recompense with their Lord shall be Gardens Everlasting with running waters, *as* abiders therein for ever. Well-pleased will be Allah with them and well-pleased will be they with Allah[488]. That[489] *is* for him who fears his Lord[490].

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475. (in pre-Islamic period).

476. (from their course of infidelity).

477. *i. e.*, the Holy Qurān, or the Holy Prophet.

478. (unto them).

479. from all corruption and falsehood.

480. As oppossed to crooked and transitory.

481. (and ordinances).

482. (and whose reponsibility on that account was all the greater).

483. (among themselves, and separated from the religion).

484. *i. e.*, when the promised Apostle was sent, and the truth became manifest to them, they denied the clearest evidence, differing from one another in their opinions, some believing and others denying.

485. (in their own scriptures).

486. حنفاء may well be translated by 'unitarians.' حنيف is not one who turns away from right religion but one fleeing from paganism. See P. I. n. 618; III. n 523; IV. n. 16.

487. 'A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding, might be expected to possess and does indeed possess a marvellous power of winning its way into the conscience of men.' (Edward Montet, quoted in Arnold's *Preaching of Islam*, p. 414).

488. As we spiritually advance and grow in our knowledge and love of Him, it becomes almost impossible for us to experience delight in anything except that which is pleasing to Him.

489. *i. e.*, the reward mentioned.

490. (as the fear of God is the basis of all true piety and religion).

Sūrat-uz-Zilzāl

The Quaking. XCIX

(Madinian, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا . . . زلزالها) When the earth is shaken by her full shaking[491],

2. (واخرجت . . . اثقالها) and the earth shakes off her burdens[492],

3. (وقال . . . مالها) and man says[493]: what ails her,

4. (يومئذ . . . اخبارها) on that Day will she relate what had happened to it[494],

5. (بان . . . لها) since thy Lord will inspire it[495].

6. (يومئذ . . . اعمالهم) On that Day will mankind proceed[496] in bands[497], that they may be shown their works.

7. (فمن . . . خيراً يره) Then whosoever has worked good of an atom's weight shall see it[498].

8. (ومن . . . شراً يره) And whosoever has worked ill of an atom's weight shall see it[499].

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491. (at the second blast of the Trumpet).
492. Such as dead bodies.
493. (in consternation).
494. *i. e.*, she will declare all the events that ever took place on her.
495. Subject to the will of her Lord as she is, she will be enabled by Him to speak and to give evidence of the actions of her inhabitants.
496. (from the place of reckoning).
497. *i. e.*, divided as inmates of Hell and **Paradise.**

498, 499. (in its minutest details).

Sūrat-ul-Ādiyāt

The Chargers. C

(Makkan, 1 Section and 11 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والعديت ضبحا) By the chargers panting[500],
2. (فالموريت قدحا) and the striking sparks of fire by dashing *their* hoofs[501],
3. (فالمغيرات صبحا) and raiding[502] at dawn,
4. (فأثرن به نقعا) and therein[503] raising dust,
5. (فوسطن به جمعا) and cleaving therein[504] their way unto the host[505],
6. (ان . . لكنود) verily man is ungrateful to his Lord.
7. (وانه . . . لشهيد) And to that he is a witness[506].
8. (وانه . . . لشديد) And he is vehement in the love of wealth.
9. (افلا . . . القبور) Does he not know —— when what is in the graves[507] shall be ransacked ?
10. (وحصل . . . الصدور) and what is in the breasts[508] shall be brought to light ?
11. (ان . . . لخبير) Verily their Lord that Day shall be well-apprised of them[509]

500. (against the stones).

501. *i. e.*, horses making a hostile incursion. The spirit and swiftness of the Arab horse are 'proverbial. The Arab horse is an almost exclusively war animal, and an Arab is prepared to take endless trouble on its account, because it serves him as a weapon of war.' (Inayatullah, *op. cit*, p. 67). An Arab could take better

care of it than even of his own children. 'He milks first for his mare and would pour out the last drop from the water-bag for the pampered animal, while the children are crying for water.' (p. 66). 'Renowned for its physical beauty, endurance, intelligence and a touching devotion to its master, the Arabian thoroughbred is the exemplar from which all Western ideas about the good-breeding of horseflesh have been derived...In Arabia...its possession is a presumption of wealth. Its chief value lies in providing the speed necessary for the success of Bedouin raids. It is also used for sports : in tournament-coursing and hunting.' (Hitti, *op. cit.*, p. 21) Arab horses 'are accustomed only to walk and to gallop :...no sooner do they feel the touch of the hand on the stirrup than they dart away with swiftness of the wind. (GRE. V. p. 315). There have also been even outside Arabia, several war horses famous in history. For example, the charger of Alexander ; the stallion of Napoleon ; and the favourite of Caligula. See also P. X. n. 93.

502. (the enemy camp). This picture 'of a cavalry charge in a morning fray is as spirited as any in the Arabic literature.' (Inayatullah, *op. cit*, p. 68). 'The gusto and pride, with which the Arab warrior poet describes the fine points of his valued mare and the martial exploits performed on its back, are well known to all readers of Arabic poetry' (*ib*). 'It is much easier to make or repel an attack on horseback than when mounted on a camel. The power and prestige a tribe enjoys is proportionate to the number of horses it can bring into the field.' (pp. 67, 68).

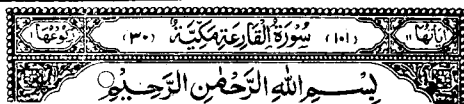
503, 504. *i. e.*. in that early hour. 'The Arabs generally chose the early morning to fall upon the enemy tribe.' (Bell).

505. *Cf.*, the portrayal of the war-horse in the Bible :—'Hast thou given the horse strength ? Hast thou clothed his neck with thunder ? Canst thou make him afraid as a grasshopper ? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength ; he goeth on to meet the armed men.... He swalloweth the ground with fierceness and rage.' (Job. 39 : 19-24).

506. (by his very deeds). Ingratitude on his part is conscious and deliberate.

507. *i.e.*, the dead.

508. *i e.*, secrets closely guarded.

509. (and shall requite accordingly).

Sūrat-ul-Qāriah

The Clatterer. CI

(Makkan, 1 Section and 11 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (القارعة) The clatterer !
2. (ماالقارعة) What is the clatterer ?
3. (وما . . ماالقارعة) And what will make thee understand what the clatterer is ?[510].
4. (يوم . . . المبثوث) A Day when mankind shall become as moths scattered[511].
5. (وتكون . . . المنفوش) And mountains shall become as wool carded[512].
6. (فاما . . . موازينه) Then[513] as for him whose balances are heavy[514],
7. (فهو . . . راضية) he shall be in a life well-pleasing.
8. (واما . . . موازينه) And as for him whose balances are light[515],
9. (فامه هاوية) his abode shall be the Abyss.
10. (وما . . . ماهيه) And what shall make thee understand what she is ?
11. (نار حامية) A Fire exceedingly hot.

---

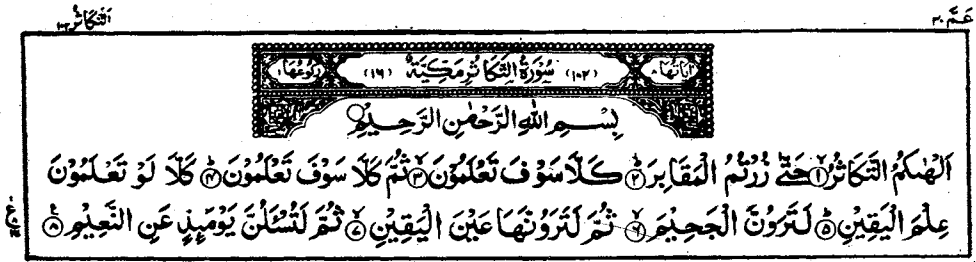
510. *i. e.*, who is able to depict that terrible day unto thee, O Prophet !

511. (in a violent storm). The phrase conveys the idea of the confusion, distress and helplessness with which men will find themselves overwhelmed on the Judgment Day.

512. (and driven by the wind).

413. (after actions have been weighed).

514. (with good works) *i.e.*, whose good works weigh down the scales in his favour.

515. *i. e.*, whose good works do not counterbalance his evil ones, and who is devoid of true belief and faith. Of course any creed that promises bliss as the reward for faith and good works must also threaten damnation as the penalty for infidelity and evil-doing.

Sūrat-ut-Takāthur

The Emulous Desire. CII

(Makkan, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الهكم التكاثر) The emulous desire of abundance[516] engrosses you[517],
2. (حتّٰى . . . المقابر) until you visit the graves[518],
3. (كلا . . . تعلمون) Lo ! you shall soon[519] know[520],
4. (ثم . . . تعلمون) Again lo ! you shall soon[521] know.
5. (كلا . . . اليقين) Lo ! would that you knew *now*[522] with sure Knowledge !
6. (لترون الجحيم) Surely you shall behold the Scorch.
7. (ثم . . . اليقين) Then you shall behold with sure vision.
8. (ثم . . . النعيم) Then on that Day, you shall be questioned[523] about the delights[524].

---

516. (in wealth, number, strength and position), التكاثر 'in the Qurān signifies: The contending together for superiority in the amount or number of property and children and men.' (LL).

517. (and keeps you heedless of the Hereafter, having no time for things spiritual). The address may as well be to the nations as it is to individuals.

518. *i. e.*, until ye die.

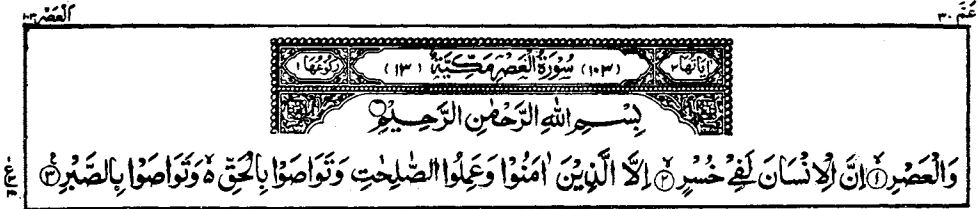
519. (on your death).

520. (your folly). The inordinate passion for things temporal.

521. (on your rising from your graves).

522. (the consequences of your rejection O infidels !).

523. (as to how you have acquitted yourselves).

524. (and pleasures you indulged in while in the world, O mankind !).

Sūrat-ul-'Asr

Time, CIII

(Makkan, 1 Section and 3 Verses)

In the name of Allah, the Compassionate the Merciful.

SECTION 1

1. (والعصر) By the time[525],
2. (ان . . . خسر) verily man[526] is in loss.
3. (الا . . . بالصبر) But not those who believe and work righteous *deeds*[527], and enjoin upon each other the truth[528] and enjoin upon each other steadfastness[529].

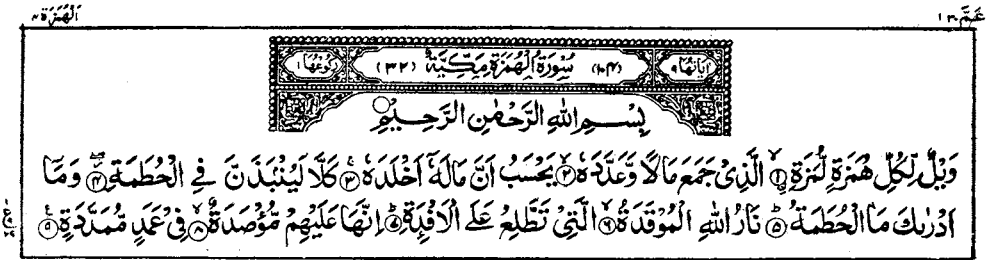
---

525. (through the ages, wherein man is the author of his undoing). عصر is 'Any unlimited extent of time, during which people pass away and become extinct.' (LL).

526. (who employs himself in acts of disobedience).

527. *i. e.*, those whose Intellect and Will both are attuned to perfect discipline. In the Aristotelian phraseology, moral choice is nothing but Will consequent on Deliberation. 'The Reason must be true and the Will right, to constitute good Moral Choice, and what the Reason affirms the Will must pursue.' (Aristotle's '*Ethics*'), VI : 2. p. 163).

258. *i. e.*, the true doctrine.

529. *i. e.*, perseverance, and constancy in good works and righteousness.

Sūrat-ul-Humazah

The Slanderer. CIV

(Makkan, 1 Section and 9 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ويل . . . لمزة) Woe be to every slanderer[530], traducer[531],
2. (الذى . . . عدده) who amasses wealth[532] and counts it[533].
3. (يحسب . . . اخلده) He thinks[534] that his wealth shall abide for him[535].
4. (كلا . . . الحطمة) Lo! he shall surely be cast into the Crushing Fire[536]
5. (وما . . . الحطمة) And what shall make thee understand what the Crushing Fire is?
6. (نار الله الموقدة) Fire of Allah, kindled[537],
7. (التى . . . الافئدة) which mounts up to the hearts[538].
8. (انها . . . مؤصدة) Verily it shall close upon them[539],
9. (فى . . . ممددة) in pillars stretched forth.

---

530. همزه is 'One who defames men ;....or conjointly with لمزه , one who speaks evil of men, or backbites them and defames them.' LL). A backbiter ; a scandal-monger.

531. لمزه is 'One who blames, upbraids, reproaches, or finds faults with others, much, or habitually.' (LL). 'One who habitually attacks the honour and character of others.'

532. (with excessive greed).

533. (every now and then out of his love for money).

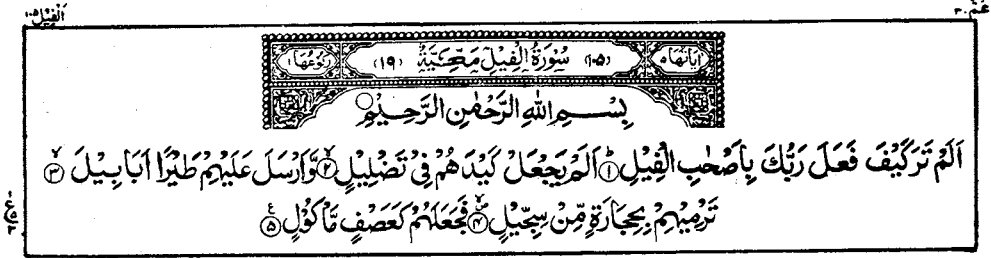
534. (as is apparent by his conduct and behaviour).

535. Or 'his opulence will perpetuate him.

536. حطمة is 'A vehement fire that breaks in pieces everything that is cast into it. Hence الحطمة a name of Hell, or of Hell-fire, or as some say, the fourth stage of Hell.' (LL).

537. (by Him, and therefore shall not be extinguished by any).

538. (of those who shall be cast therein).

539. (as an enclosed vault above them).

Sūrat-ul-Fīl

The Elephant[540]. CV

(Makkan, 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Mercifu'.

SECTION 1

1. (الم تركيف . . . الفيل) Has thou not seen how thy Lord dealt with the fellows of the elephant[541]?

2. (الم . . . تضليل) Did He not set their stratagem at naught[542]?

3. (وارسل . . . ابابيل) And He sent against them birds in flocks.

4. (ترميهم . . . سجيل) They hurled upon them clay stones.

5. (فجعلهم . . . ماكول) Then He rendered them as stubble devoured[543].

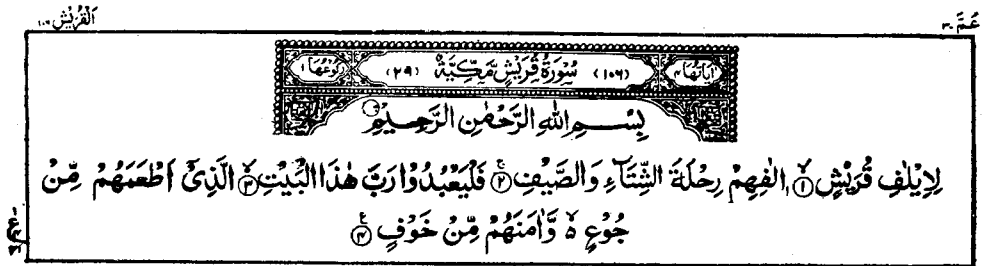
---

540. The chapter is remarkable for its allusion to an incident in the history of Makka, as an example of how God deals with those who oppose His will. About fifty days before the birth of the Prophet, Abraha the Abyssinian viceroy of Yemen, Christian by religion, proceeded against Makka, at the head of a large army, with the object of destroying the K'aba. He had with him, one or more elephants, and the invading army was deemed invincible. The Makkans in their despondency retired to the neighbouring hills, leaving the Lord of the K'aba to protect it. Suddenly a large flock of birds, like swallows, came flying from the sea-coast and pelted the invading army with stones. Panic-stricken they made a hasty retreat in disorder and dismay, and there was an outbreak of smallpox in the camp. Scattered among the valleys, and forsaken by their guides, everyone of these perished, including Abraha himself, and the Holy K'aba was miraculously saved from destruction. 'The incident is said to have taken place in the year of the birth of the Prophet (570 or 571), which year has been dubbed *'am al-fīl'* the year of the elephant, after the elephants, which accompanied Abraha on his northward march and which greatly impressed the Arabians of Al-Hijaz, where elephants had never been seen. The

Abyssinian army was destroyed by smallpox, "the small pebbles' (sijjīl) of the Qorān'. Hitti, *op. cit.*, p 64). This Abraha had 'built in San'a, now the capital, one of the most magnificent cathedrals of the age' called by the Arabian writers al-Qalis. The cathedral, of which little is left to-day but the site, was built from the ruins of ancient Ma'rib (Hitti, pp. 62-63).

541. (by disappointing Abraha's magnificent and elaborate preparation in a manner totally unexpected and unforeseen, O Prophet !). 'The passage is a glorified description of an epidemic of smallpox——also termed "small stones" in Arabic—which is historical. The Abyssinian army retreated and Abraha died at San'a of the foul disease. The news that the Ka'ba had been protected by divine intervention must have spread far and wide, and greatly enhanced the sanctity of the shrine and the prestige of the Ka'ba.

542. (and failure).

543. (by cattle).

Sūrah Quraish

The Quraish[544]. CVI

(Makkan, 1 Section and 4 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (لایلف قریش) For[545] the protection of the Quraish[545-A],

2. (الفهم . . . والصیف) for certain protection in the journey[546] in the winter and the summer[547]——

3. (فلیعبدوا . . . البیت) let them worship the Lord of this House[548],

4. (الذی . . . من خوف) Who has fed them[549] against hunger[550], and has rendered them secure from fear *of being waylaid*[551].

---

544. The Quraish, among whom the Prophet was born, was a tribe held in great esteem as the guardians of the K'aba by the Arabs. The tribe was a branch of the Northern Arabs, was of the purest stock, and formed the aristocracy of Hijāz.

545. *i. e.*, in gratitude of.

545-A. Originally nomads, they had been settled in Makka for about two hundred years, wielded full authority and were even the *de facto* ruling tribe of the city.

546. *i e*, their setting forth of the caravan of merchants. 'Mecca is placed almost at an equal distance, a month's journey, between Yemen on the right, and Syria on the left hand. The former was the winter, the latter the summer, station of her caravans ; and their seasonable arrival relieved the ships of India from the tedious and troublesome navigation of the Red Sea...The lucrative exchange diffused plenty and riches in the streets of Mecca ; and the noblest of her sons united the love of arms with the profession of merchandise.' (GRE. VI. p. 202). The extent and degree of business actively carried by means of these caravans were truly astonishing. 'Few caravans set forth in which the whole population, men and women, had not a financial interest'...On departure the caravans carried leather,

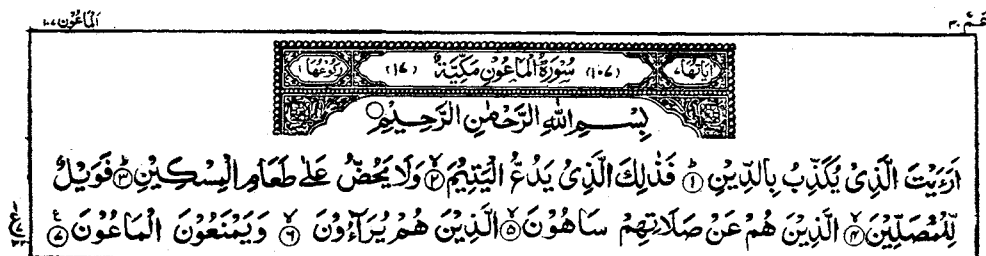
spices, precious essences, and metals, particularly silver from the Arabian mines.' (Lammans, *op. cit.*, p. 16). 'On their return every one received a part of the profits proportionate to his stake and the number of shares subscribed. The dividend was never less than 50 per cent and often amounted even to a double.' (*ib*).

547. (to Yemen and Syria respectively). 'Makka owed its economic prosperity to its geographical position and to its relations with the important trade route to India...From Babylonia, from the ports of the Persian Gulf as well as from the Yemen, flowed the rich products of the Middle East and of India: from Syria those of the Mediterranian world. We see Makka opening negotiations with the neighbouring states, obtaining safe-conduct, free passage for her caravans, and concluding the equivalent of commercial treaties with Byzantium, Abyssinia, Persia and the Emirs of Yemen. (Lammans, *op. cit.*, p. 13).

548. *i. e.*, K'aba. 'This temple, which Abraha al-Ashram had wished to destroy, had been throughout the ages the object of the greatest veneration; it was looked on as a present made by Jehovah to the Arab race to bear witness to its condition privileged beyond all others. It was the oratory of Abraham and Ishmael, the house of Allah...The Sabians, the fire worshippers, sent their offerings to it; even the Jews showed a deep respect for this revered spot. The guardians of the temple, the Koreish clan, had a sort of religious authority which was willingly recognised by all.' (HHW. VIII. p. 112) 'Though in an inhospitable and barren valley with an inclement and unhealthy climate this sanctuary at Makka made Al-Hijaz the most important religious centre in North Arabia.' (Hitti, *op. cit.*, p. 101).

549. ——dwellers of arid desert as they are——

550. (by means of the aforesaid caravans).

551. (in the course of their journeyings, by making them respectable and esteemed in the eyes of others as guardians of the Holy House). The blessings of satiety and security, welcome everywhere, were particularly more so in a country so poor in natural resources as Arabia.

Sūrat-ul-Māūn

Common Necessaries. CVII

(Makkan, 1 Section and 7 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ارءيت . . . بالدين) Hast thou seen[552] him who denies[553] the Requital?
2. (فذالك . . . اليتيم) It is he who pushes away the orphan[554],
3. (ولا . . . المسكين) and[555] does not[556] urge the feeding of the poor[557].
4. (فويـل للمصلين) So[558] woe be to *such* performers of prayers,
5. (الذين . . . ساهون) as are heedless of their prayers[559] ——
6. (الذين . . . يراؤن) they who would be seen[560];
7. (ويمنعون الماعون) and who withhold[561] *even* the common necessaries *from others*[562].

---

552. (O Prophet !).

553. (in word and deed).

554. (in his hard-heartedness, and treats him with harshness, roughness, or violence).

555. (far from himself feeding the hungry).

556. (even upon others).

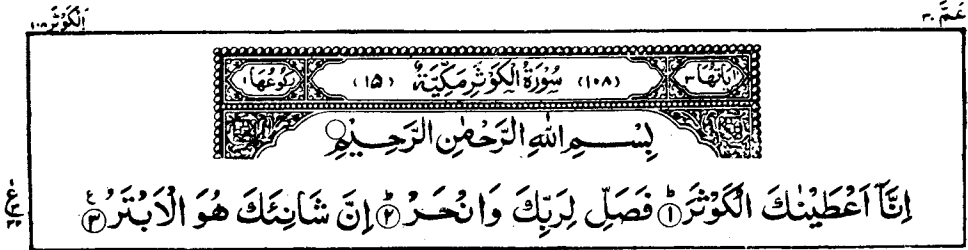
557. *i. e.*, who are, in short, altogether negligent of the rights of their fellow beings.

558. Evil as it is the negligence of the rights of human beings, far worse is the negligence of the rights of the Creator.

559. *i. e.*, those who are not regular in their prayers; those who do not observe the proper conditions of prayer.

560. (of men, when they pray at all). رأى signifies: 'He acted ostentatiously; *i.e.*, he did a deed in order that men might see it; or رئاء signifies making a show of what one does to men, in order that they may see it and think well of it.' (LL).

561. (in extreme niggardliness).

562. (to neighbours).

Sūrat-ul-Kauthar

Abundance of Good. CVIII

(Makkan, 1 Section and 3 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اناعطينك الكوثر) Verily We have bestowed on thee[563] Kauthar[564].
2. (فصل . . . وانحر) So[565] pray thou to thy Lord[566], and sacrifice[567].
3. (ان . . . الابتر) Truly it is thy traducer[568] who shall be childless[569].

---

563. (O Prophet !)

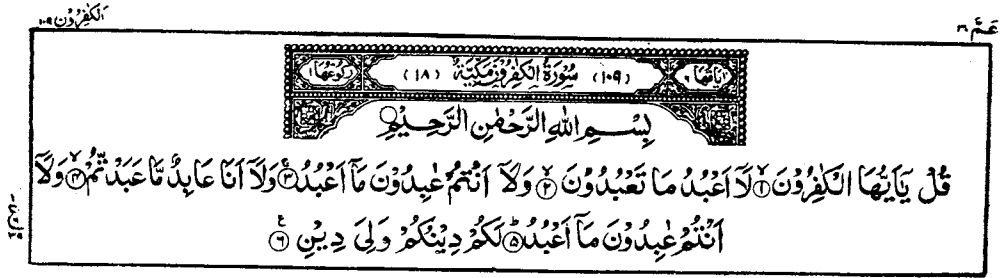
564. Or 'abundance *of good.*' كوثر is literally 'A large quantity, or number. من مال وغيره of property, or cattle.' And الكوثر , as a proper name, signifies 'A certain river in paradise, from which flow all the other rivers thereof, pertaining specially to the Prophet.' (LL).

565. *i. e.*, in recognition of Our great favour to thee both in this world and the Next.

566. (with fervency and intense devotion).

567. *i.e.*, slay the victims, as a counterpart to these acts of devotion.

568. (taunting thee with the absense of a male issue). Some of the leading pagans rejoiced in the fact that the Prophet had no son, and therefore none, they argued, to uphold his religion after him.

569 (and cut off from all future hope). Apart from the superstitious pagans, the Jews also have considered it as the greatest curse for a man to remain childless. 'Since the days of Abraham, to possess a child was always considered as the greatest blessing God could bestow ; and to be without children was regarded as the greatest curse. The Rabbis regarded the childless man as dead ; while the Cabalists in the Middle Ages thought of him who died without posterity as of one who had failed in his mission in this world.' (JE. IV. p. 27).

Sūrat-ul-Kāfirūn

The Infidels. CIX

(Makkan, 1 Section and 6 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (قل . . . الكفرون) Say thou[570]: Infidels[571]!
2. (لا . . . تعبدون) I worship not what you worship[572],
3. (ولا . . . ما اعبد) Nor are you[573] the worshippers of what I worship,
4. (ولا . . . عبدتم) and I shall not[574] be a worshipper of what you have worshipped.
5. (ولا . . . ما اعبد) Nor will you be the worshipper of what I worship[575].
6. (لكم . . . دين) Your requital shall be yours[576], and my requital shall be mine[577].

570, (O Prophet !)

571. Some of the leading pagans of Makka had proposed to the Prophet a compromise between Islam and the ancient faith such as they conceived it, whereby he would concede to their gods an honourable place. This chapter indignantly repudiates all such suggestions. And 'It (this surah) breathes a spirit of uncompromising hostility to idolatry.' (Muir *op. cit.*, p. 74).

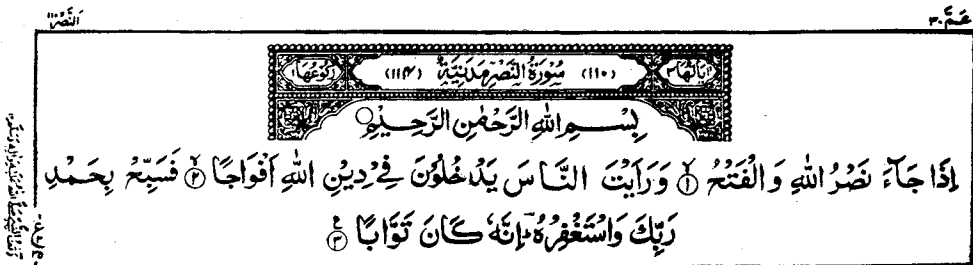
572. (on the other hand I deny and repudiate your gods).

573. (at present).

574. (in future).

575. (so long as you cling to your views of Godhead ; so that their can be no common ground between the worship of the One and the many——monotheism and polytheism).

576. *i.* e., recompense due to you as polytheists.

577. *i. e*, recompense due to me as a monotheist.

Sūrat-un-Nasr

Succour[578]. CX

(Madinian, 1 Section and 3 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا . . . والفتح) When there come the succour of Allah and victory[579].

2. (ورایت . . . افواجا) and thou finds the mankind entering the religion of Allah[580] in crowds[581],

3. (فسبح . . . توابا) then hallow the praise of thy Lord, and ask forgiveness of Allah[582]. Verily He is ever Relenting.

---

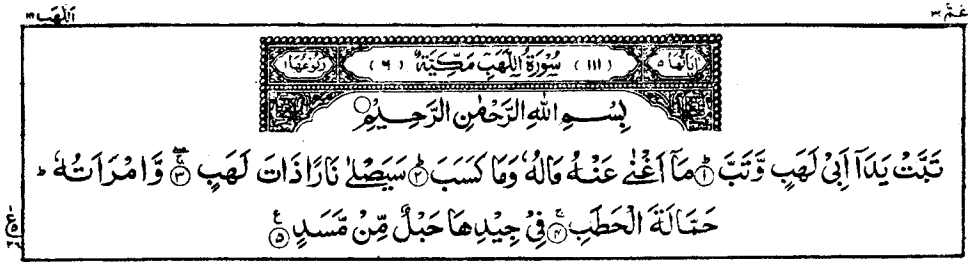
578. The chapter is only Madinian in the sense that it was revealed during the Madinian period of the Prophet's life. It was actually revealed at, or near, Makka when the Prophet was there on the occasion of his farewell pilgrimage.

579. (causing thee to prevail over thy enemies and to enter the city of Makka in triumph, O Prophet !) Only too often, in this world, success is the criterion of right and truth. It is no wonder then that after the ascendancy of Islam was assured the Arabs who had hitherto held aloof, 'now hastened to give in their allegiance to the new religion.' (Arnold, *Preaching of Islam*, p. 38). 'Delegations flocked from near and far to offer allegiance to the prince-prophet....Tribes and districts which had sent no representatives before, sent them now. They came from distant 'Uman, Hadramaut and al-Yemen. The Tayyi' sent deputies and so did the Hamdan and Kindah. Arabia, which had hitherto never bowed to the will of one man, seemed now inclined to be dominated by Muhammad and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality.' (Hitti, *op. cit*., p. 11).

580. A detractor, not an admirer, of the holy Prophet and his teachings thus sums up the chief characteristics of the religion of God :—'One characteristic is its uncompromising monotheism ; its simple enthusiastic faith in the rule and fatherhood of God and its freedom from theological complications. Another is

its complete detachment from the sacrificial priest and the temple. It is an entirely prophetic religion, proof against any possibility of relapse towards blood sacrifices. In the Koran the limited and ceremonial nature of the pilgrimage to Mecca is stated beyond the possibility of dispute, and every precaution was taken by Muhammad to prevent the deification of himself after his death. And a third element of strength lay in the insistence of Islam upon the perfect brotherhood and equality before God of all believers, whatever their colour, origin or status.' (Wells, *Short History of the World*, p. 165). To us, in the fourteenth century of the Hijri era, the doctrine of monotheism might well look almost as a truism, but in the pagan world of the sixth century of the Christian era it had all the elements of shocking and rebellious innovation. To preach such a moral doctrine to a world such as that in which the Prophet lived, required a rare amount of courage and heroism. It was a work in which success was impossible without Divine help and support. That it succeeded and succeeded so well, is in itself a convincing proof of its Divine origin.

581. The almost instantaneous expansion of Islam is one of the stupendous miracles still baffling the intellect of many a student of history. Gibbon refers to it as 'one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.' (GRE. V. p. 311). And says a modern rationalist : 'The expansion of Islam is the most miraculous of all miracles. The Roman Empire of Augustus, as later enlarged by the valiant Trojan, was the result of great and glorious victories, won over a period of seven hundred years. Still it had not attained the proportions of the Arabian Empire established in less than a century.' See also n. 429 above.

582. The verse gave a clear hint to the Prophet of the approach of his death, as it announced that his work of preaching had been finished.

Sūrat-ul-Lahab

Flame. CXI

(Makkan, 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (تبت . . . وتب) Perish the two hands of Abu Lahab[583], and perish he[584] !

2. (ما . . . كسب) His riches[585] availed him not[586], nor what he earned[587].

3. (سيصلى . . . لهب) Soon[588] he shall roast in a Fire, Flame,

4. (وامراته . . . الحطب) and his wife also[589] ; a fuel carrier.

5. (فى . . . مسد) Around her neck[590] *shall be* a cord of *twisted* palm-fibres[591].

---

583. Abu Lahab (literally, 'The Father of Flame') was the nickname of Abdul 'Uzza, an uncle of the Prophet, and a bitter and powerful opponent of Islam. 'He made it his business to torment the Prophet, and his wife took a pleasure in carrying thorn bushes and strewing them in the sand where she knew that the Prophet was sure to walk barefooted.' (Pickthall). 'Until his death he sided with the most resolute adversaries of Muhammad in Makka.' (EI. I. p. 97). The two hands of Abu Lahab may mean his hopes both in this world and the next.

584. 'The news of the bad issue of battle (of Badr) threw him in such an anger that he betook himself to violent acts against the bearer of the news and his wife. Shortly afterwards (7 days according to Ibn Hishām) he died of smallpox...His sons feared to touch his corpse, which they let to become corrupt, and when they were ordered to remove it, it got an unworthy burial.' (EI. I. p. 97).

585. *i. e.*, his capital.

586. (which great wealth he had set apart for opposing Islam).

587. (by way of profit on his capital).

588. *i. e.*, immediately at his death.

589. Known as Umm Jumail, a daughter of Harb and a sister of Abu Sufiān, she was the miserable creature who had often strewn thorns in the Prophet's path. 'She showed much hostility to the Prophet and stirred against him her husband's antagonism.' (EI. I. p. 97). 'She used to tie bundles of thorns with ropes fo twisted palm-leaf fibre and carry them and strew them about on dark nights in the paths which the Prophet was expected to take, in order to cause him bodily injury.' (AYA).

590. (in Hell) جيد is generally a beautiful neck. Here the use is ironical.

591. The phrase in the text is also said to mean : 'A chain seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, firmly twisted of iron ; as though it were a rope of iron strongly twisted (LL).

Sūrat-ul-Ikhlās

Purity[592]. CXII

(Makkan, 1 Section and 4 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قل . . . احد) Say thou[593]: He is Allah, the One[594].
2. (الله الصمد) Allah, the Independent[595].
3. (لم . . . يولد) He begets not[596], nor was He begotten[597].
4. (ولم . . . احد) And never there has been anyone co-equal with Him[598].

592. اخلاص properly signifies 'The asserting oneself to be clear, or quit, of believing in any beside God.' (LL). The chapter is rightly held to contain the essence of the Holy Qurān ; and, according to a saying of the Prophet, it is equal in value to a third part of the whole Book.

593. (O Prophet !).

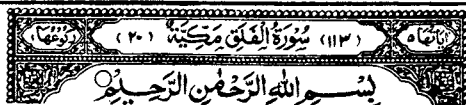
594. (and only) *i. e.*, One in person and nature. ' الاحد as an epithet, is applied to God alone, and signifies The One ; the Sole ; He Who has ever been one and alone ; or the Indivisible ; or He Who has no second to share in his lordship, nor is his essence, nor in his attributes.' (LL). The polemic is aimed not at the pagans alone, but also clearly at the trinitarian Christians.

595. (of everyone and everything, and yet besought of all) *i e.*, lacking in nothing, and wanting none to complement Him ; the Absolute ; the Eternal. صمد and الصمد , as epithets applied to God, signify 'A lord ; because one repairs, betakes himself, or has recourse, to him, in exigencies, or, when applied to God, because affairs are stayed, or rested, upon Him and none but He accomplishes them ; ....or the Being that continues, or continues for ever or is everlasting ; or the Creator of everything, of whom nothing is independent, and whose unity everything indicates.' (LL). The verse strikes at the root of the pagan and Christian conception of incomplete God.

596. (as believed in by the Christians and many polytheistic peoples). Compare and contrast the Christian creed :—'God the Father, the First Person of the

Blessed Trinity....is Truly Father as He begets a co-eternal and co-equal Son, to whom He imparts the plenitude of His nature and in Whom He contemplates His own perfect image.' (CD. p. 360) According to popular Hinduism, the creation was brought about by Brahma's incest with his daughter. See ERE. II. p. 811.

597. (as believed in by several polytheistic religions). In Vedic India, for example, the father Heaven and the mother Earth 'were regarded as the parents not only of men but of the Gods.' (FWN. I. P. 23). In the Vedas, the gods themselves 'had been the earliest products of creation. They were semi-anthropomorphised forces of nature.' (Tara Chand, *Influence of Islam on Indian Culture*, p. 4). 'The account which became popular was that the primeval being created the waters on which floated the golden egg, he then entered it, and was born from it as *Brahma*, the first of created things. *Brahma* then created gods, heaven, earth, sky sun, moon, universe and man.' (*ib.* pp. 2-3). Many of the Hindu gods are the results of 'the union of a male divinity with a female being, conceived almost always as irregular, and very often incestuous.' (Barth, *Religions of India*, p. 27).

598. (in nature, person, or attributes). *i. e.*, least of all He is an anthropomorphic God. 'In this uncompromising monotheism, with its simple, enthusiastic faith in the supreme rule of a transcendent being, lies the chief strength of Islam as a religion.' (Hitti, *op. cit.*, p. 129). 'The Vedic pantheon was peopled with gods that lived in the heavens or in the atmosphere or upon earth, their number was reckoned as thirty-three, but those to whom the greatest number of hymns were devoted were Indra, Agni, and Soma....Later Siva and Visnu attained the predominant position and joined with Brahma formed the great Tiinity.' (Tara Chand, *op. cit.*, p. 5). For Christolatry see P. VI. n. 261 ; P. XXII, n, 307.

Sūrat-ul-Falaq

Daybreak[599]. CXIII

(Makkan, 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قل . . . الفلق) Say thou[600]: I seek refuge with the Lord of the day-break,

2. (من . . . خلق) from the evil of what He has created[601],

3. (ومن . . . وقب) and from the mischief of the darkening when it comes[602],

4. (ومن . . العقد) and from the mischief of the women blowers upon the knots[603],

5. (ومن . . . حسد) and from the mischief of the envier when he envies.

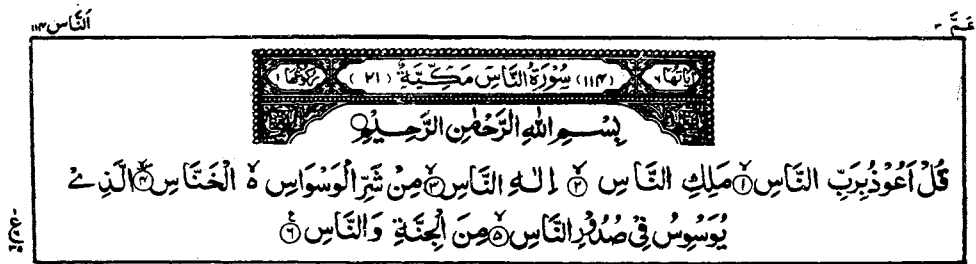
---

599. The chapter is really a prayer for protection, teaching mankind the way of asking protection from fears proceeding from the unknown.

600. (O Prophet !).

601. (that He may deliver me from its mischief). The verse implies that everything is a creation of God the Almighty, and nothing, neither the devil nor anything else, has got the power to hurt anyone.

602. (with its dreary fear inspiring hours).

603. *i. e.*, enchantresses who used to tie knots in a cord and to blow on them, muttering over them magical formulae in order to injure their victims.

Sūrat-un-Nās

Mankind. CXIV

(Makkan, 1 Section and 6 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قل . . . الناس) Say thou[604]: I seek refuge with the Lord of the mankind[605].
2. (ملك الناس) the King of mankind[606],
3. (اله الناس) the God of mankind[607]
4. (من . . . الخناس) from the mischief of the sneaking whisperer[608],
5. (الذى . . . الناس) who whispers[609] into the breasts of mankind,
6. (من . . . الناس) *whether* of jinn or *of* mankind[610].

---

604. (O Prophet !).

605. *i. e.*, the Maker, Cherisher and Sustainer of man.

606. *i. e.*, the Ruler, Legislator, Governor of human race.

607. *i. e.*, the only Being entitled to worship.

608. (that God may deliver me from Satan's mischief) الخناس means 'The devil ; an epithet applied to him, because he retires, or shrinks, or hides himself, at the mention of God.' (LL).

609. (evil suggestions).

610. *i. e.*, the tempter may belong either to the species of genii or men.

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THE END

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All those associated with the publication of this great work hope to be remembered by the readers in their prayers.

TAFSIR-UL-QURAN

by Maulana Abdul Majid Daryabadi

This exegesis by Maulāna 'Abdul Mājid Daryābādi throws ample light on all those peoples of the old who have been mentioned in the Holy Qur'ān alongwith their geographical locations and the times in which they flourished. Likewise, one can find all the necessary details about the earlier prophets who find a mention in the Holy Qur'ān and an answer to all such questions as what was time of their advent who were the people to whom they were sent and what other scriptures or modern research has to say about them. The exegesis expounds the significance of Quranic injunctions in regard to polygamy, slavery, prophethood etc., explains the correct Islamic beliefs about throne (*'arsh* or *Kursi*), the preserved tablet (*Lauhu'l mahfūz*), revelation (*wahī*) and similar other matters and demonstrates, in the light of human experience and researches in the fields of anthropology, sociology etc., the superiority of Islamic creed and social laws. In addition to these, a distinguishing feature of Daryābādī's exegesis is that it provides a conclusive answer to those Jewish and Christian cristics of Islam who claim that the Holy Qurā'n draws its material from the scriptures and apocryphal writings of Judaism and Christianity. Thus, it is also a treatise in comparative religions. It is one of the most acceptable Quranic exegesis to Muslims since it never deviates from the views held by the learned scholars of the *ahl-i-sunnat-wal-jamā'at*.

The last volume of this work opens with *Surah Yāsin*, the initial part of which is included in part XXII of the Holy Qur'ān and concludes with its last chapter, thus completing this exegesis.

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